



# **MASTER GITA**

# **MASTER LIFE**

## **CHAPTER 9**

**Rajavidyarajaguhya Yoga**

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# Summary

## 6 Topics

(1)

- Introduction to the knowledge, its glory and necessary qualification.
- Verse 1 – 3

(2)

- Nature of God
- Verse 4 – 10
- Very important

(3)

- Cause of Bondage.
- Verse 11

(4)

- Atheists, Theists, types of Upasana.
- Verses 12 - 19

(5)

- Sakama and Nishkama Bhaktas.
- Verse 20 – 29.

(6)

- Glory of Bhakti
- Verse 30 - 34

## Chapter 9

### Lecture 1

#### Chapter 7 :

- Jnanam alongwith Vijnanam.
- Lord's nature and direct experience.

Step 1 – Jnanam	Culmination – Vijnanam
<ul style="list-style-type: none"><li>- Intellectual clarity</li><li>- One has to attain.</li></ul>	<ul style="list-style-type: none"><li>- Experiential abidance.</li><li>- One has to attain.</li></ul>

#### Continues in Chapter 9 :

- Nature of Lord to be known, realised, experienced here and now.

#### Chapter 8 :

- Upasana, contemplation, not realisation.

Bhagavan	Jneyam Brahma
<ul style="list-style-type: none"><li>- Upasya</li><li>- Dhyeya Brahma</li><li>- Object of contemplation.</li><li>- Chapter 8</li></ul>	<ul style="list-style-type: none"><li>- Object of realisation, knowing Brahman here and now.</li><li>- Chapter 7, 9</li><li>- Know and realise</li></ul>

Bhagavan	Jneyam Brahma
<ul style="list-style-type: none"> <li>- Meditate on Aham Graha Upasana.</li> <li>- Don't keep yourself away from the Lord on whom you contemplate.</li> <li>- Lord = Realm of Gross Subtle Causal</li> <li>- You are part of the Lord.</li> <li>- Not Nirguna Upasana as Satchit Ananda.</li> <li>- Upasana of Lord as Gross, subtle, causal realm, I am included.</li> <li>- Contemplation of Lord and result different.</li> <li>- Lord is contemplated.</li> <li>- Vyavaharikam, perceive through our senses, mind.</li> <li>- Transactional connection.</li> <li>- Saguna Brahman.</li> </ul> <p><b>Result :</b></p> <ul style="list-style-type: none"> <li>- Attain Saguna Brahma Loka, Krama Mukti.</li> </ul>	<ul style="list-style-type: none"> <li>- Meditate Lord as pure Sat Chit Ananda.</li> <li>- Result different.</li> <li>- Lord is realised as Sat Chit Ananda, pure, true, absolute, Paramartika Tatvam.</li> <li>- Jeevan Mukti promised in 7<sup>th</sup> Chapter.</li> <li>- Continued in 9<sup>th</sup> Chapter.</li> <li>- Chapter 7, 9, closely connected.</li> <li>- Completing topic of Nirguna Brahman.</li> </ul>

## Chapter 8 – Verse 12, 13 :

सर्वद्वाराणि संयम्य  
मनो हृदि निरुध्य च ।  
मूर्ध्याधायात्मनः प्राणम्  
आस्थितो योगधारणाम् ॥८-१२॥

sarvadvārāṇi saṁyamya  
manō hṛdi nirudhya ca ।  
mūrdhnyādhāyatmanaḥ prāṇam  
āsthitō yōgadhāraṇām ||8-12||

Having closed all the gates, having confined the mind in the heart, having fixed the life-breath in the head, engaged in the practice of concentration . . . [Chapter 8 – Verse 12]

ओमित्येकाक्षरं ब्रह्म  
व्याहरन्मामनुस्मरन् ।  
यः प्रयाति त्यजन्देहं  
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaraṁ brahma  
vyāharan māmanusmaran ।  
yaḥ prayāti tyajan dēhaṁ  
sa yāti paramāṁ gatim ||8-13||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

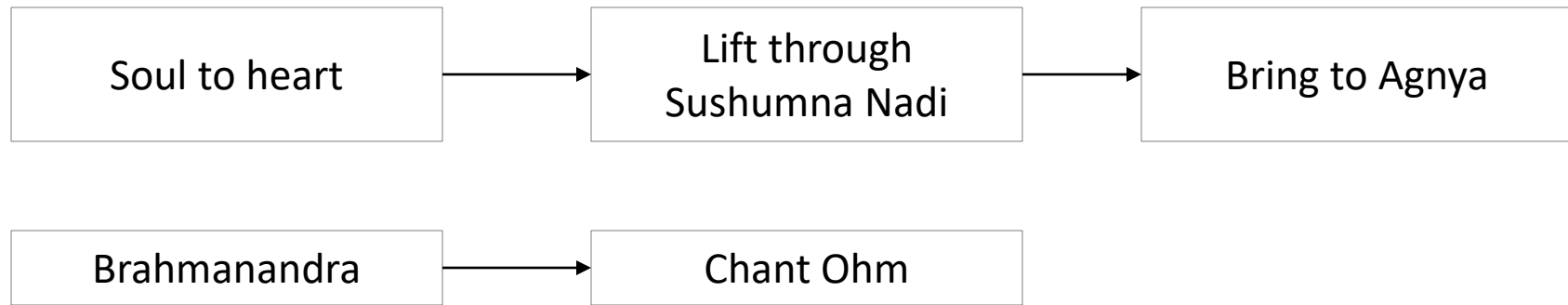
- Different processes involved.

## Chapter 9 – Verse 1, 2, 3 :

- Glorifies highest knowledge which Lord is going to teach.
- Creates enthusiasm, inspiration.



## Krama Mukti Process :



- Not only way to realise Lord.

## Chapter 8 – Verse 14 :

अनन्यचेताः सततं  
यो मां स्मरति नित्यशः।  
तस्याहं सुलभः पार्थ  
नित्ययुक्तस्य योगिनः ॥ ८-१४ ॥

**ananyacētāḥ satataṁ  
yō māṁ smarati nityaśaḥ |  
tasyāhaṁ sulabhaḥ pārtha  
nityayuktasya yōginaḥ || 8-14 ||**

I am easily attainable by that ever – steadfast yogi who constantly remembers me daily, not thinking of anything else, O Partha. [Chapter 8 – Verse 14]

- Supreme attained, also through devotion instead of Upasana.

## Verse 1 :

श्रीभगवानुवाच ।  
इदं तु ते गुह्यतमं  
प्रवक्ष्याम्यनसूयवे ।  
ज्ञानं विज्ञानसहितं  
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१ ॥

śrībhagavān uvāca  
idaṁ tu tē guhyatamaṁ  
pravakṣyāmyanasūyavē ।  
jñānaṁ vijñānasahitaṁ  
yajjñātvā mōkṣyasē'śubhāt ॥ 9-1 ॥

The Blessed Lord said : To you who do not cavil, I shall now declare this, the greatest secret, the most profound knowledge combined with experience (or Realisation); which having known, you shall be free from the sorrows of life. [Chapter 9 – Verse 1]

### a) Idam Jnanam Te Pravakshyami :

- This, very close, is subject of Gita, which has been told, will tell now and in future till crystal clear.
- Knowledge arises when means of knowledge are there.

When you have	Appear
<ul style="list-style-type: none"><li>- Eyes</li><li>- Ear</li><li>- Nose</li></ul>	<ul style="list-style-type: none"><li>- Forms</li><li>- Sound</li><li>- Smell</li></ul>

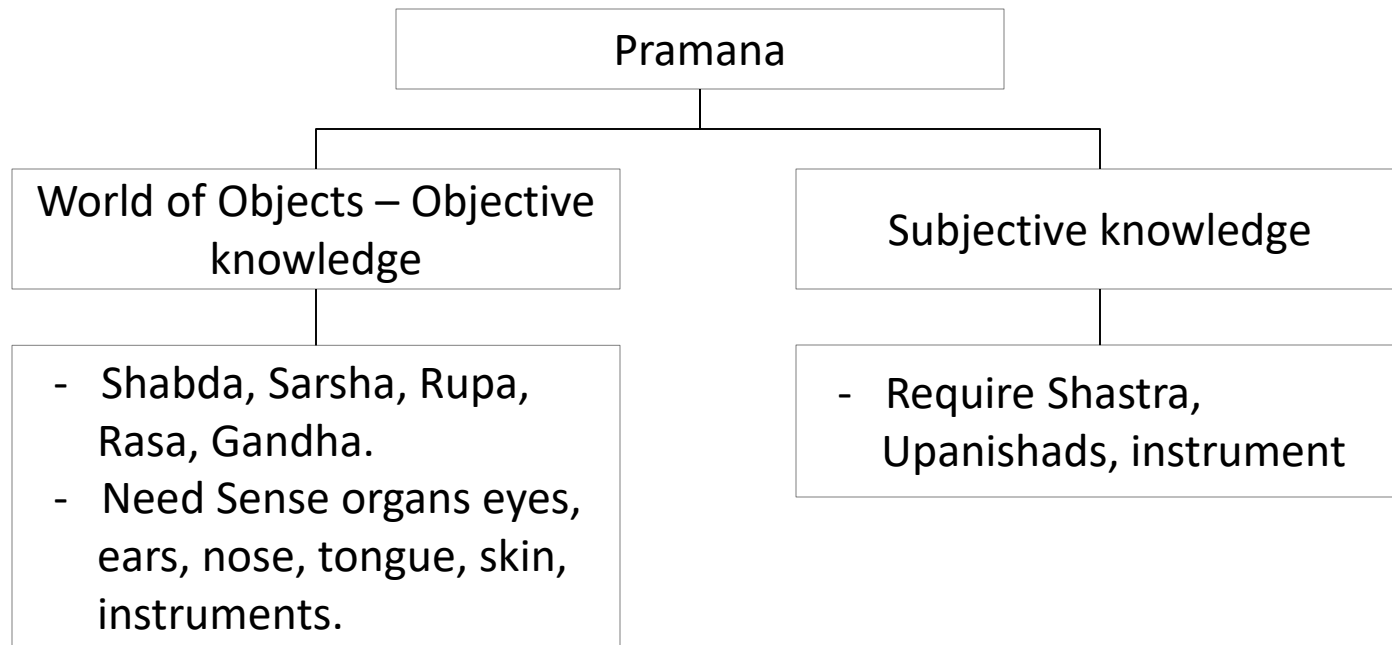
Can't avoid in meditation

- When instrument of knowledge is there, knowledge automatically arises.
- How to gain knowledge?

- By getting instrument of knowledge.
- When you bring Pramanam, knowledge happens automatically.
- Pramana = Means of knowledge.

• **Prama Yaha Karanam Pramanam.**

- Prama = Knowledge.
- Karanam = Instrument.



- Jnanam = Shastra Pramanam, which has Shastra as its means.

How knowledge comes	What is knowledge about
- Through Shastra	- Brahma Tatvam - Bhagavat Tatvam, Bhakti

## **Bhakti :**

- Identification of Lord, approaching Lord through devotion.
- Bhagavat Tattva is Vishaya of this Jnanam.

## **Prakarshena Vakshyami :**

- I shall explain you very well so that you will comprehend and enjoy it, be enlightened.

## **Tu :**

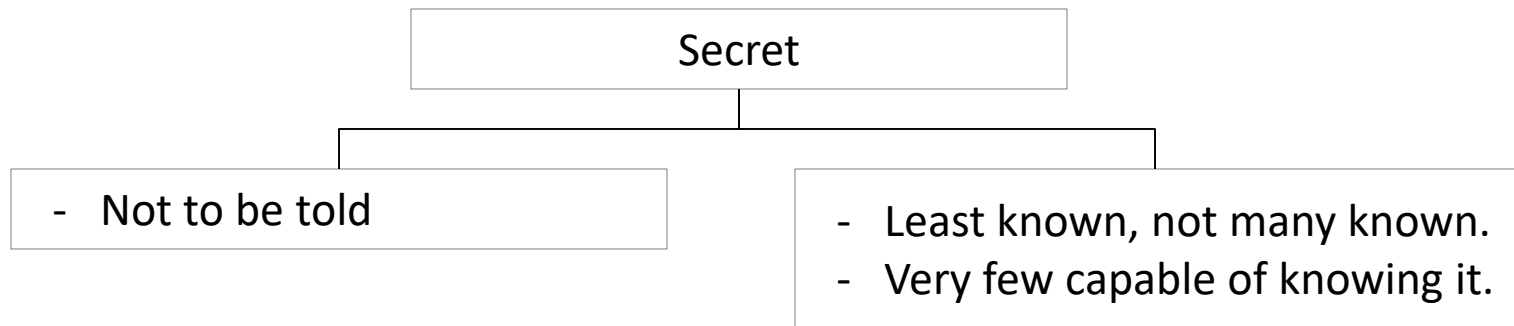
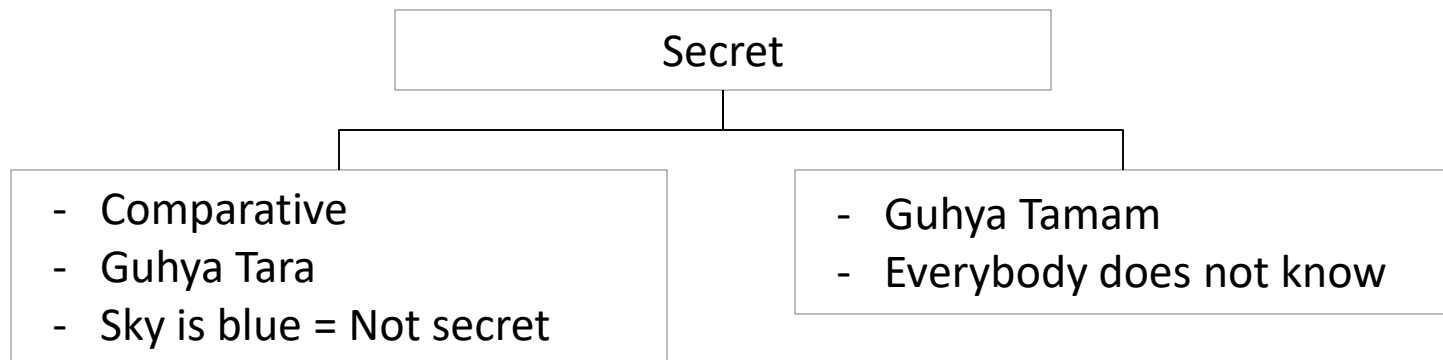
- But – differentiates.
- All good, but...

Chapter 8	Chapter 9
<ul style="list-style-type: none"><li>- Dheyaya Brahman</li><li>- Gives Krama Mukti</li><li>- Takes me to Brahma Loka</li><li>- Delayed liberation</li></ul>	<ul style="list-style-type: none"><li>- Jneya Brahma</li><li>- Sakshat Moksha Sadhanam.</li><li>- Liberation now.</li></ul>

- What kind of knowledge is this?

## **b) Guhyatamam :**

- Greatest secreting knowledge.
- 2 people silently talking, curiosity can't be avoided.



- Secret not because it should not be given to all.
- It is secret because it is not known to all.
- Guhya Tamam, because not many have experiential knowledge.
- Many know intellectually, not experientially.
- Secret because of Vigyanam, there is experience involved.
- Concretely know for oneself.

### 3 different things

Saying

Understanding

Truly knowing and  
experiencing

I am not Body / Mind /  
Intellect

I am not Body / Mind /  
Intellect

Oneself as Sat Chit Ananda

- It has Vigyana element in it and I will give you assistance to experience it.

### What kind of knowledge?

- Guhya Tamam.

### Why Guhyam?

- It is Vigyanam.
- I am going to give Vigyana Sahitam.

### Why Arjuna Getting this knowledge?

- Anasuyave.
- One who does not have Asuya, not jealousy.
- You do not have nature of finding fault with teaching or teacher.
- Asuya = Guneshu Dosha Darshanam.

- In what is Good, seeing faults.
- **You do with best of intentions, person finds faults is Anasuya.**
- You have no maligned intentions, person finds some mistake.
- That shows a certain kind of impurity of mind.
- You do not think all the time Krishna is talking about himself.

**Gita :**

मयि सर्वाणि कर्माणि  
संन्यस्याध्यात्मचेतसा ।  
निराशीर्निर्ममो भूत्वा  
युध्यस्व विगतज्वरः ॥ ३-३० ॥

**mayi sarvāṇi karmāṇi  
sannyasyādhyātmacētasā |  
nirāśīrnirmamō bhūtvā  
yudhyasva vigatajvaraḥ || 3-30 ||**

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

- Mat Paraha – Be devoted to me.
- Mostly Krishna talking about his own self.
- To find fault with somebody, you don't have to have actual reason.
- Arjuna – you do not unnecessarily see faults where there are no faults.
- God has kept faults in that person for some reason, not give attention to faults and defects, look at good of the noble, that character, Arjuna you have a pure heart.

- I feel compelled to give this knowledge.

### c) Yat Jnatva Moksyase Ashubhat :

- Knowing which one gets liberated from Ashubha... inauspicious.
- Becomes free of inauspicious.

Inauspicious carried by us

- I ignorance
- Agyanam

- Sense of limitation about ourselves.

- We become individual
- Become Karta, Bokta

- Gain **Punya Papam**, go to realm of birth – death, **Punar Janma**, Anartha Parampara, lineage of calamity, is Ashubha.
- You will be free from that.
- Ignorance → limitation → individuality → Kartabokta
- Punya Papam → Punar Janma, legacy.
- Punya done with sense of I want Joy, leads us to suffering, leads to further birth and death.
- All inauspicious, gaining this knowledge, you will get total fulfillment.

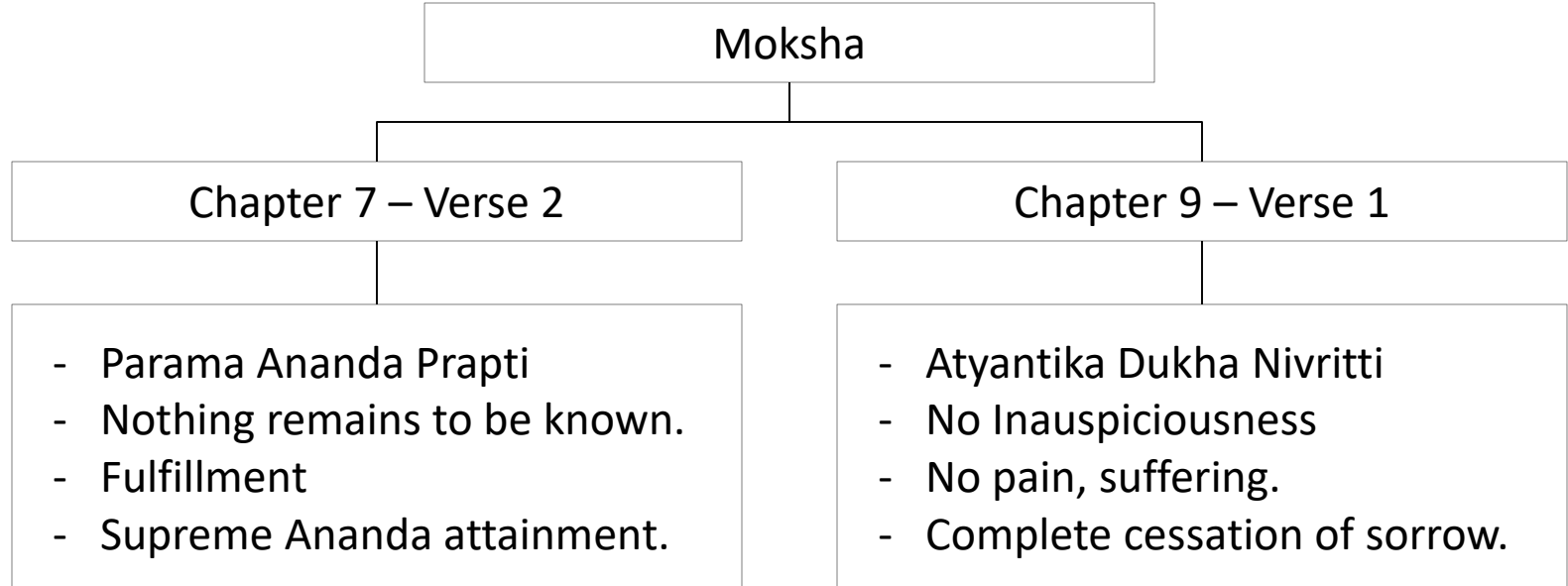


ज्ञानं तेऽहं सविज्ञानम्  
इदं वक्ष्याम्यशेषतः ।  
यज्ज्ञात्वा नेह भूयोऽन्यद्  
ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jñānam tē'ham savijñānam  
idaṁ vakṣyāmyaśēṣataḥ ।  
yajjñātvā nēha bhūyō'nyad  
jñātavyamavaśiṣyatē ॥7-2॥

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

- Knowing which nothing further to be known – there he speaks of getting highest.
- Here, knowing which there is no question of inauspiciousness for you.
- Here he speaks of giving up all suffering.



- Adhikari – Anasuyate.
- One who does not have fault finding nature.
- Do not look at faults, do not encourage others to tell faults about others, can tell faults about you.
- When you hear faults of others, you close ears, chant om Nama Shivaya.
- Make your face smaller, cut it off in your ears, don't hear faults of anyone.

### **Vishayam :**

- Bhagavat Tatvam Jnanam.
- Guhyatamam, Jnanam, Vigyana Sahitam.

### **Sambandha :**

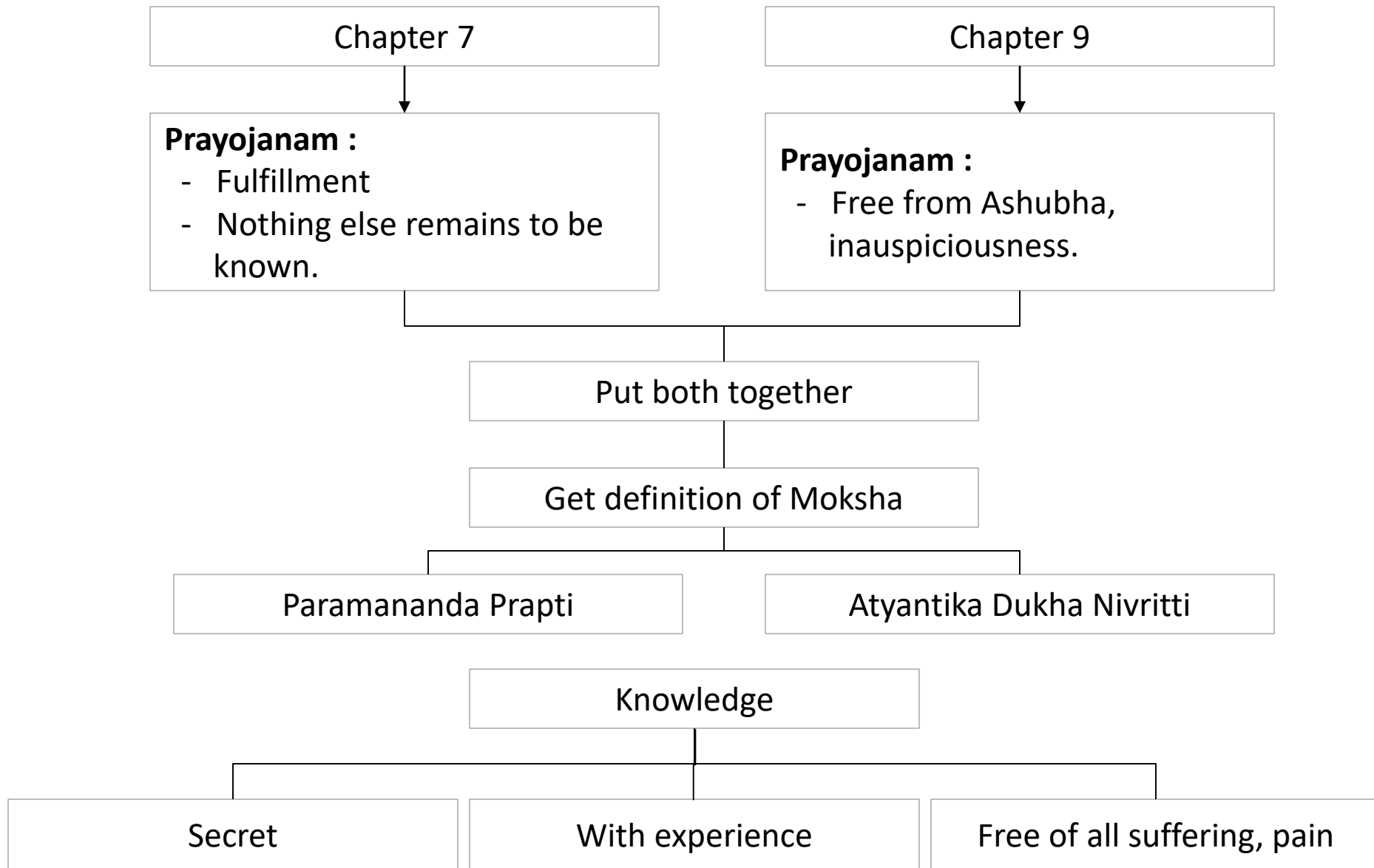
- Jnatva, by knowing which

### **Prayojanam :**

- Mokshase Ashubhat.
- Liberation is Prayojanam.

### **In 7<sup>th</sup> Chapter :**

- Same Anubandha Chatushtaya was there.



## Verse 2 :

राजविद्या राजगुह्यं  
पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं  
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyaṃ  
pavitram idam uttamam |  
pratyakṣāvagamaṃ dharmyaṃ  
susukhaṃ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

### a) Raja Vidhya :

- King of knowledge.
- Vidyanam of Rajah.
- Queen of fruits.
- Best knowledge, highest knowledge.
- Kings benefited a lot from this knowledge.
- When you have lots of responsibilities, you have anxiety, fear, tension, nature of work, work submerges you, makes you uncomfortable.
- Janaka, Ajatashatru – kings – gained knowledge.
- People who accomplish great things have benefited a lot from this knowledge.
- Why supreme – highest knowledge?

- Every other knowledge gives knowledge of false.
- This gives knowledge of truth.

**Example :**

Rope	Snake
<ul style="list-style-type: none"> <li>- Truth</li> <li>- Knowledge</li> </ul>	<ul style="list-style-type: none"> <li>- You write thesis</li> <li>- King cobra, python, ...</li> <li>- Colour – black...</li> <li>- Is it snake</li> <li>- Not knowledge</li> </ul>

- Every knowledge removes a bit of ignorance.
- Self knowledge removes all ignorance.

**Example :**

- Show necklace... ignorance of necklace gone.
- Show Bangle....
- Show ring....
- Education on Gold – knowing Gold, I know everything because value of ring, bangle is gold value.

**b) Raja Guhyam :**

- Kingly secret – not with king.

- Greatest of all secrets, not many know it.
- Many lifetimes of purity and nobility of mind required to reveal this knowledge.

**Gita :**

बहूनां जन्मनामन्ते  
ज्ञानवान्मां प्रपद्यते ।  
वासुदेवः सर्वमिति  
स महात्मा सुदुर्लभः ॥ ७-१९ ॥

**bahūnāṃ janmanām antē  
jñānavān māṃ prapadyatē |  
vāsudēvaḥ Sarvam iti  
sa mahātmā sudurlabhaḥ || 7-19 ||**

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- After many births, one comes to this knowledge.
- Kingly secret – even if told, you don't understand, it remains a secret.

**Chandogya Upanishad :**

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं  
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा  
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eṣo'ṇimaitadātmayamidam sarvaṃ tatsatyam  
sa ātmā tattvamasī śvetaketo iti bhūya eva mā  
bhagavānvijñāpayatviti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

- 9 times Shvetaketu.. Tat Tvam Asi.
- We have heard 1 Lakh times, still secret.
- Try if you can get it.

### c) Pavithram Idam Uttamam :

- Pavitram – pure, removes dirt, removes impurity.
- This is best among purifiers, greatest purifier.

### Example :

- Someone Sad, this will pass away, I have faced greater problem.. Heart pure, clear.
- 2 months later, bigger problem.
- Momentary solutions give clarity in approach, purity in mind.
- No lasting solutions to problems of our life, going round and round.

- **Atma Jnanam is solution to all impurities of mind.**
- **Greatest impurity of mind is the sense of I – being the individual.**
- **As long a sense of I being individual is there, no lasting solution is possible.**

### Example :

- In dream to find solution to dream problems, still being in dream.
- True solution to Dream is waking up.
- Look at tiger... bear... lie still... jackal – run.. Climb tree.
- Best advise in dream, wake up.

- Similarly all actions to purify mind, noble thoughts... chanting's, Band-Aid solution.
- **Only solution :**  
Wake up from level of individuality, waking ignorance to self knowledge, Paramartika Tattvam.

- **In the sense of individuality, only temporary solutions, only continuing illusion of oneself being the individual.**
- **Greatest purifier because it puts an end to sense of individuality.**
- **Knowing the Lord, you being individual, ceases.**

#### d) Pratyaksha Ava Gamamam :

- Avagamyate Anenani iti Avagamhaha.
- That by which you come to know.
- Direct means of knowledge.
- See for yourself whether knowledge is functioning and giving its result.

#### Example :

- Veidika Karma – go to heaven, Jyotishto Mena Svarga Kamena Yajata.
- Have you done ritual perfectly... Ahuti, Mantras, Dakshina, thoughts while doing...

#### Avagamaha 3 Meanings

(I) Means

(II) Prapyate, result

(III) Way of doing, method



- Method not sure, result not sure, can't see now.
- Here, Pratyaksha, under your control, result also under your experience.
- See for yourself, whether method works, see clarity, result here.

• **Result = Knowledge of self being Bhagawan.**



#### e) Dharmyam :

- Final result of all dharmas you have performed in many lifes.
- Spiritual knowledge = Cumulative result of all good actions performed, highest, Dharmyam.

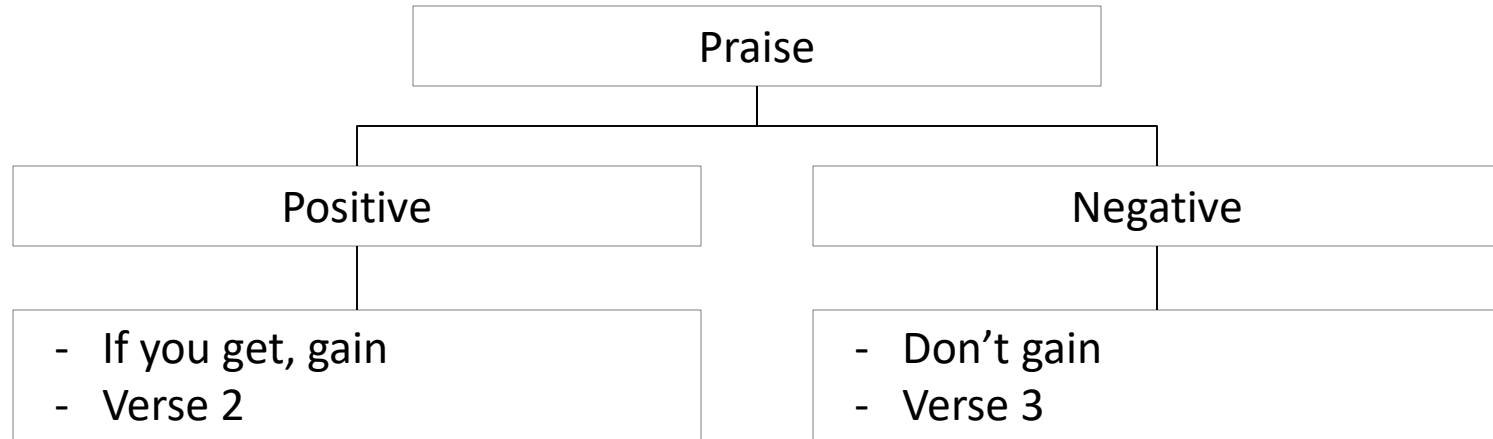
#### f) Susukham Kartum :

- Easy when teacher guides, and student has no blocks.
- Sukham = Easy.
- Susukham = very easy, absolutely easy.
- Result petty, flimsy?

#### g) Avyayam :

- Does not have Vyaya, decay.

- What you have gained is 100% permanent, and will never be lost.



**Verse 3 :**

अश्रद्धधानाः पुरुषाः  
धर्मस्यास्य परन्तप ।  
अप्राप्य मां निवर्तन्ते  
मृत्युसंसारवर्त्मनि ॥ ९-३ ॥

aśraddadhānāḥ puruṣāḥ  
dharmasyāśya parāntapa ।  
aprāpya māṃ nivartantē  
mṛtyusaṃsāravartmani || 9-3 ||

Persons without faith in this dharma (the divine Self), O Parantapa, without attaining Me return to the path of rebirth, fraught with death. [Chapter 9 – Verse 3]

**a) Asya :**

- This.

**b) Dharmasya :**

- Pursuit

**c) Ashradda Dadana Purushaha :**

- Don't have faith.

Jiva – Brahma Aikyam

No faith in Pursuit

- Nature of Pursuit
- In Svarupa no faith
- That thing exist.

- Sadhana
  - Attain knowledge by going to teacher
  - Means
- Gita : [4 – 34]**
- Tad Viddhi Pari....
  - Meditate on it

- Phalam
- Result gained by it.

तद्विद्धि प्रणिपातेन  
परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं  
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna  
paripraśnēna sēvayā |  
upadēkṣyanti tē jñānaṁ  
jñāninastattvadarśinaḥ || 4-34||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

- Brahman = God, Supreme reality  
= Self

- Bhagawan is telling this.

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

अहमात्मा गुडाकेश  
सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च  
भूतानामन्त एव च ॥ १०-२० ॥

aham ātmā guḍākēśa  
sarvabhūtāśayasthitaḥ |  
aham ādiśca madhyaṁ ca  
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

**Sadhana :**

- Will work, try.

**Phalam :**

- Ashubhat Mokshase.
- All imagination, not practical.

**d) Parantapa :**

- Arjuna.

**e) Aprapya Mam :**

- Without attaining me.

**f) Nivartante :**

- Without faith, even if person puts effort, told, it is very lukewarm.
- Person has no strength of conviction, by which he goes deeper.

**Example :**

- Like goat eating leaves.
- Takes spiritual wisdom.
- When one has full faith, one will say :  
    This is it, this is what I wanted, person moves fast.
- No faith, check out, sounds interesting, becomes casual, will see later.
- Such a person with some effort does not gain the result.
- They retreat, washed away, with lukewarm efforts, don't go forward.

**g) Nivartante, Nishchayena Vartante :**

- Certainly remain.

**h) Mrityu Samsara Vartmani :**

- Certainly remain in pathways of death, samsara.

- Remain in realm of transmigration.

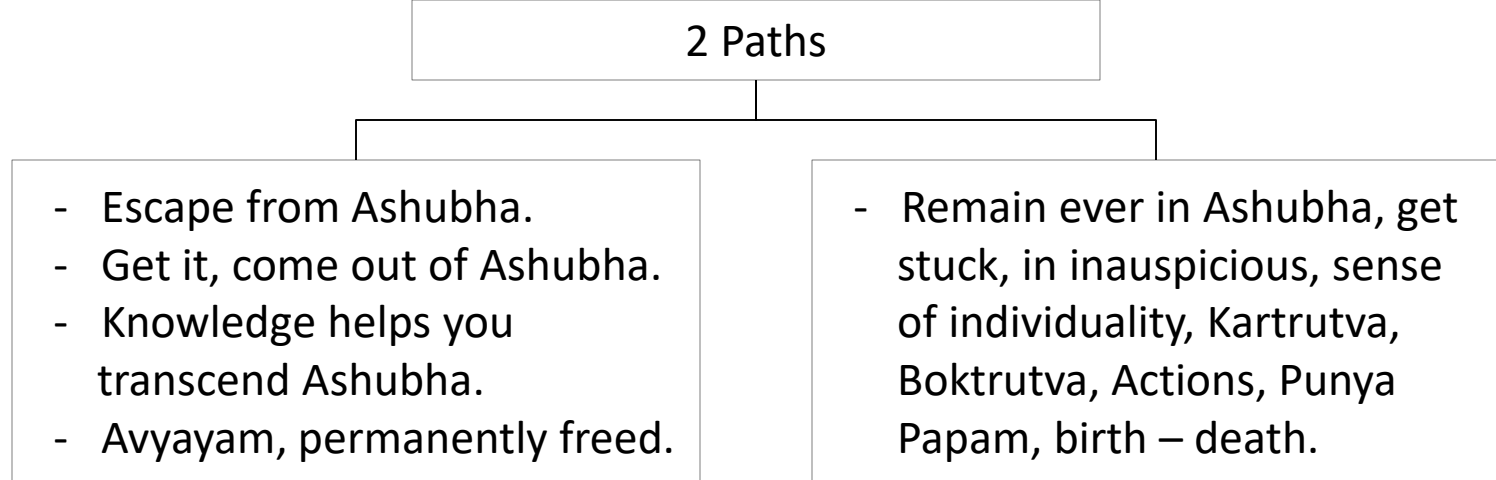
## Katho Upanishad :

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।  
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

Anupasya yatha purve pratipasya tatha-'pare,  
sasyamiva martyah pacyate sasyam-iva-jayate punah ॥ 6 ॥

“Remember how our forefathers acted : Consider, also, how others (now act). Like corn decays the moral, and like corn is born again.” [1 – 1 – 6]

- Going in circles – birth, death.
- Like plants go off in summer, come back when rain falls.
- Don't get total fulfillment, don't escape from cycle of birth and death.



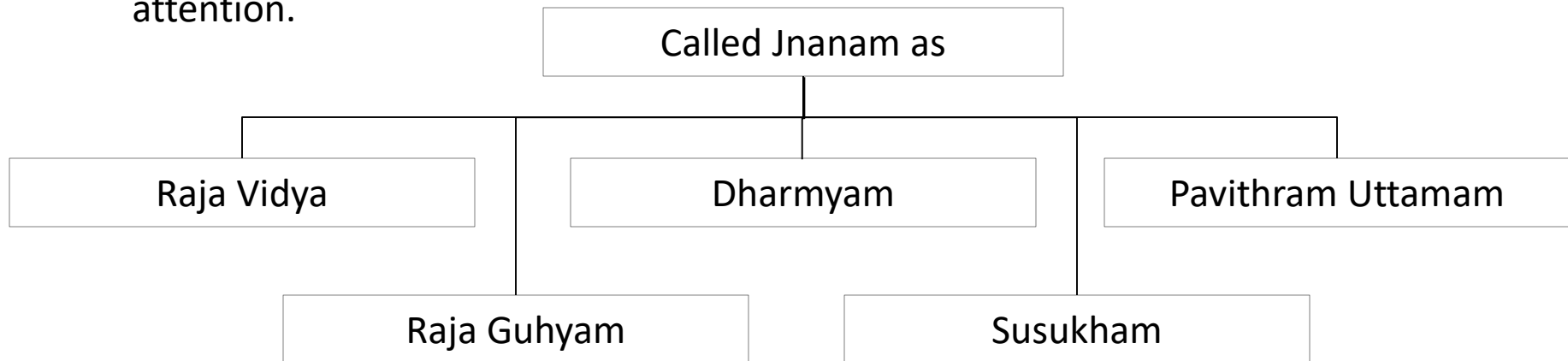
- That knowledge I will give.
- Encouragement and element of beware, said in verse 1 – 2 – 3.
- Verse 4 onwards, Bhagawat Tatvam.

## Lecture 2

### Title of Chapter :

Raja Vidya	Raja Guhyam
Greatest of all knowledges	Greatest of all secrets

- In inspiring Bhagawan, Sri Krishna glorified this knowledge, captured Arjunas attention.



- Prayashchittas are there for sins, purified by Ganga Snanam, Upavasa, Tapas, Chandrayana, Krushcha, Atonements, all Pavithram.
- Atma Jnanam, Uttamam Pavithram.
- Particular sins taken out by Prayaschittam.
- Jnanam puts an end to accumulated sins in all births.
- Sanchita ends.
- Prayaschitta washes away sin momentarily, inclination to do action still remains.



### Example :

- Child brings pencil, rubber from school.
- **Inclination not gone because ignorance of considering oneself to be Body / Mind / Intellect is still there.**
- Call of the mind, push of senses is strong.
- **With Atma Jnanam, inclination to sins also go away.**

Prayaschitta	Jnanam
- Removes sin	- Removes sinner - Individual gone - Pavithram, Uttamam - Avyayam

### Brihadaranyaka Upanishad :

- If you do not know reality what happens?
- What about noble activities you do? Results petty.

Yajnavalkya	Gargi
Teacher	Student

## Brihadaranyaka Upanishad :

यो वा एतदक्षरं  
गार्ग्यविदित्वास्मिंल्लोके  
जुहोति यजते तपस्तप्यते  
बहूनि वर्षसहस्राणि,  
अन्तवदेवास्य तद्भवति;  
यो वा एतदक्षरं  
गार्ग्यविदित्वास्माल्लोकात्प्रैति  
स कृपणः; अथ य एतदक्षरं  
गार्गि विदित्वास्माल्लोकात्प्रैति  
स ब्राह्मणः ॥ १० ॥

yo vā etadakṣaram  
gārgyaviditvāsmimlloke  
juhote yajate tapastapyate  
bahūni varṣasahasrāṇi,  
antavadevāsyā tadbhavati;  
yo vā etadakṣaram  
gārgyaviditvāsmāllokātpraitī  
sa kṛpaṇaḥ; atha ya etadakṣaram  
gārgi viditvāsmāllokātpraitī  
sa brāhmaṇaḥ ॥ 10 ॥

He, O Gārgī, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gārgī, who departs from this world without knowing this Immutable, is miserable. But he, O Gārgī, who departs from this world after knowing this Immutable, is a knower of Brahman. [3 - 8 - 10]

- One who does not know this highest reality, Aviditva, he does all the Yagas, for 1000's of years, still only a tiny wee bit, compared to infinite knowledge of Aksharam Brahman.
- Therefore, result of this is imperishable, whereas result of all noble activities in previous births...

Noble action	Aksharam Brahma
- Small result	- Lord as self - Highest result

- What is knowledge of reality?

#### Verse 4 : (Very important Verses 4, 5)

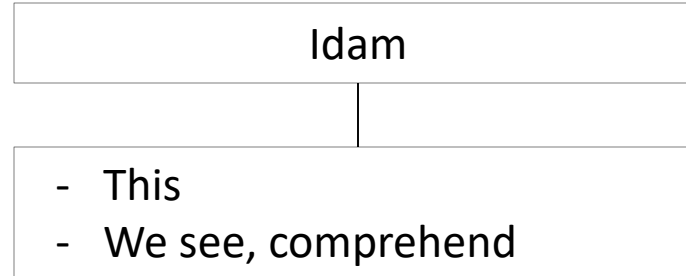
मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

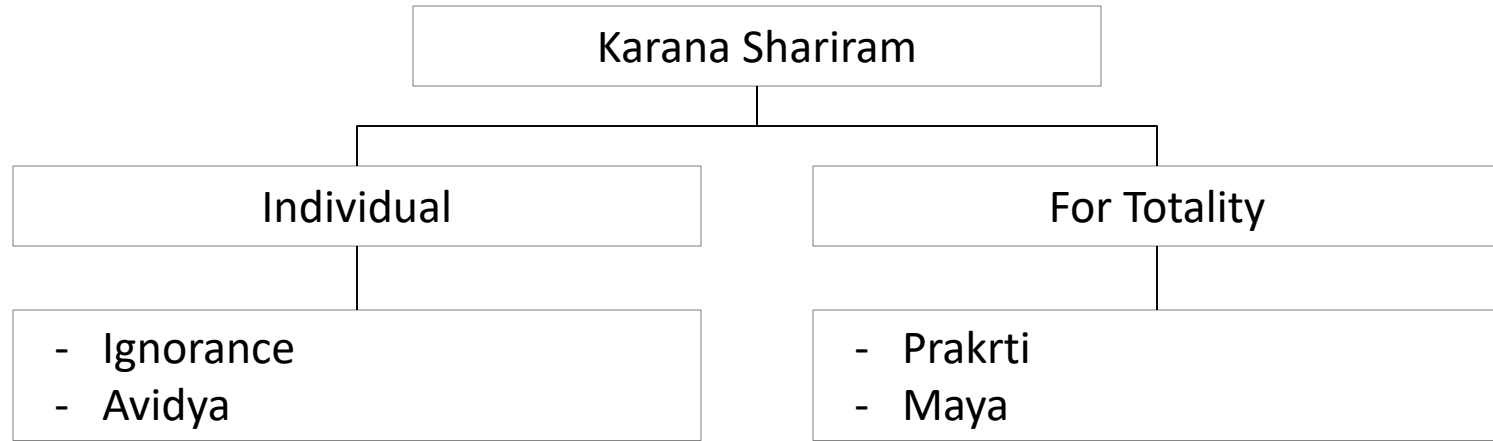
#### a) Idam Sarvam Jagatu Maya Tatham :

- Make prose out of poetry.

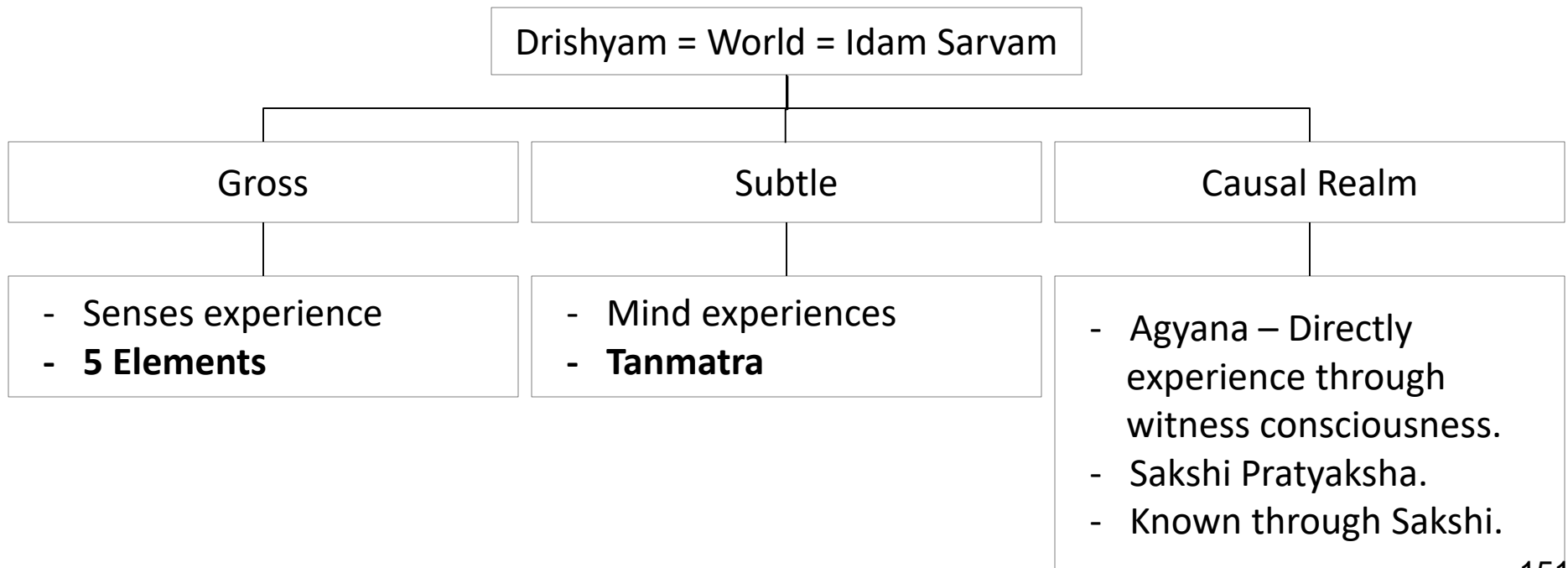


- I) See – physical world through senses - Sthula Prapancha.
- II) Aware of subtle world – Sukshma Prapancha.
- III) See nothing in deep sleep – Karana Prapancha (Totality)  
- Karana Shariram.

- Individual causal world, ignorance we experience.



- Sthula Prapancha – physical world known through senses.



- All 3 together called Jagat.

Ja	Ga	Tha
<ul style="list-style-type: none"> <li>- Jayate</li> <li>- That which is born</li> </ul>	<ul style="list-style-type: none"> <li>- Mriyate</li> <li>- That which has death</li> </ul>	<ul style="list-style-type: none"> <li>- Tishtati</li> <li>- Remains for sometime.</li> </ul>

- **Jagat : Jayate Tishtati Iva Gachhati.**

- That which is born, seems to stay for sometime, that which dissolves.

### Maya Thatham :

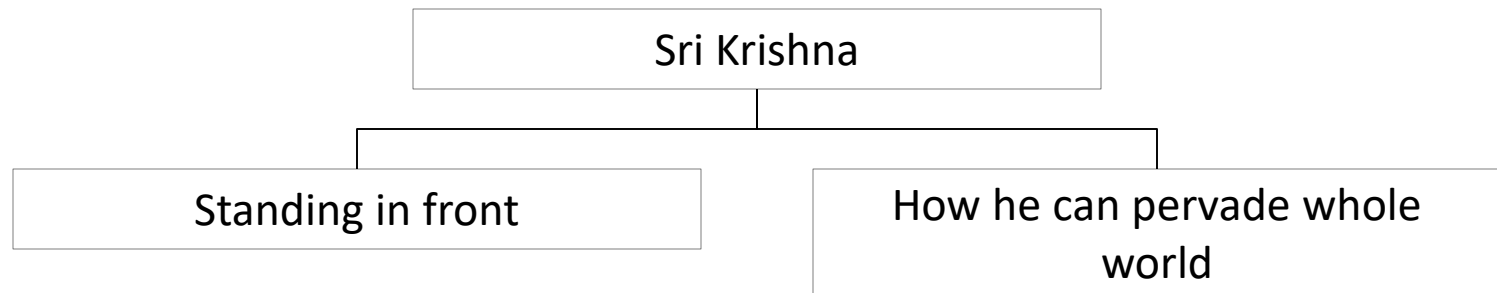
- By me is pervaded.

- **Highest knowledge in 2 verses.**
- **Entire realm you perceive is pervaded by me.**

- Since whole world is pervaded by me.

### b) Mastani Sarva Butani :

- Therefore everything is in me.



### c) Avyakta Murtina :

- I am pervading by a form of mine which is Avyaktam.

<b>Vyakta</b>	<b>Avyakta</b>
<ul style="list-style-type: none"><li>- Manifest</li><li>- Perceived comprehended</li></ul>	<ul style="list-style-type: none"><li>- Unmanifest</li><li>- Nonperceived form</li></ul>

<b>Desert Sand</b>	<b>Mirage Water</b>
<ul style="list-style-type: none"><li>- Adhishtanam</li></ul>	<ul style="list-style-type: none"><li>- Superimposed on Sand</li></ul>

<b>Bhagawan / Pure Consciousness</b>	<b>Whole world</b>
<ul style="list-style-type: none"><li>- Adhishtanam</li></ul>	<ul style="list-style-type: none"><li>- Superimposed on Bhagawan.</li></ul>

### Lord Says :

- I pervade whole world.
- Does not Rope pervade whole Snake?
- Yes.
- I pervade the whole world – why? I am the substratum and I pervade the whole world.
- Therefore, whole world is in me.
- Entire Snake is on the Rope.

## Step 1 : Maya Tatam Idam Sarvam

- I pervade the whole world in a subtle manner, through a form, which is not manifest for the senses and the mind.

### What is its nature?

- Satchit Ananda Svarupa, true nature.
- Every object is there.
- Isness = Existence = Sat.

Object	Existence
<ul style="list-style-type: none"><li>- Gross, manifest</li><li>- Available to senses for knowledge.</li><li>- Chit Aspect</li></ul>	<ul style="list-style-type: none"><li>- Unmanifest</li><li>- Not available to senses for knowledge.</li></ul>

- Object has purpose – Joy.
- Gives pleasure to somebody or other.
- Sat chit Ananda = Unmanifest form of mine, I pervade the whole universe.
- I pervade in unmanifest form.
- **In ignorance Satchit Ananda is unmanifest.**

For Jnani	For Ajnani
<ul style="list-style-type: none"> <li>- It is manifest</li> <li>- Sat Chit Ananda more clear than the world.</li> <li>- Bhagawan is manifest not unmanifest.</li> </ul>	<ul style="list-style-type: none"> <li>- In ignorance, Satchit Ananda is unmanifest.</li> </ul>

**Therefore Lord says :**

- I pervade the whole world through unmanifest nature of world, for ignorant.

**Step 2 : Mastani Sarvani Butani :**

- All beings are in me.
- Whole world is in me.

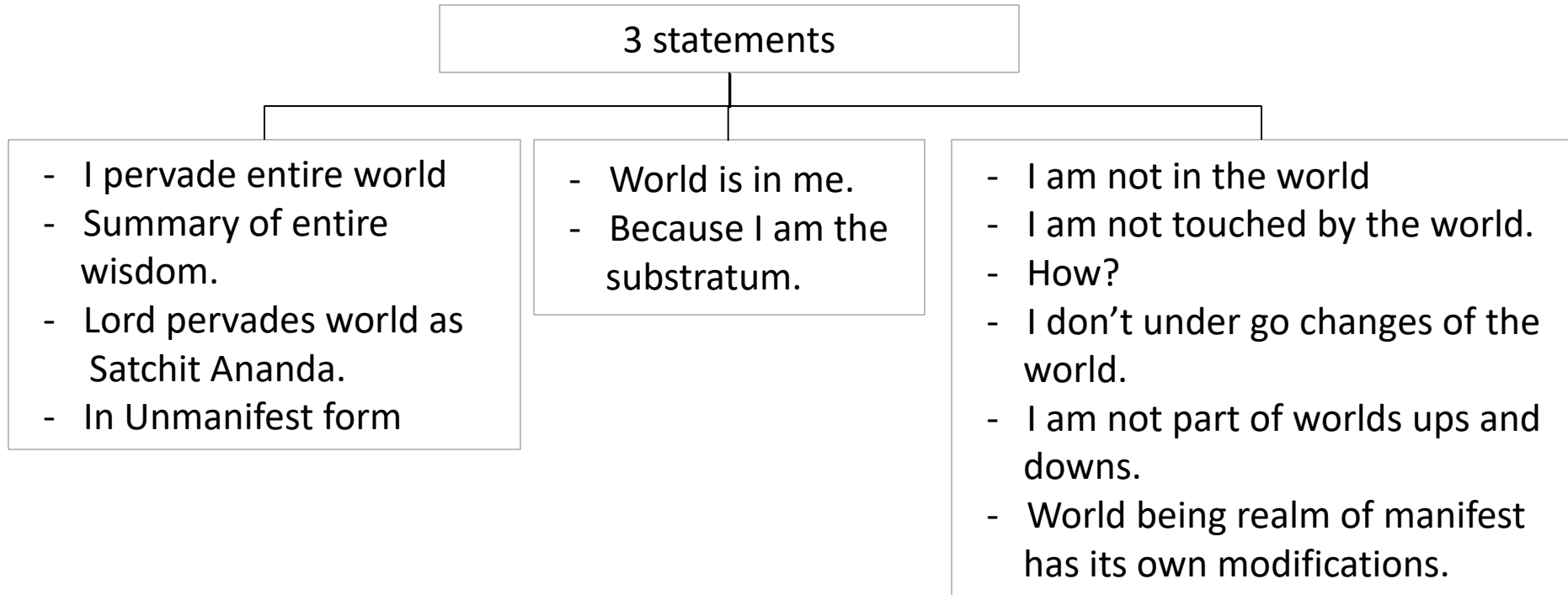
ये चैव सात्त्विका भावा  
राजसास्तामसाश्च ये ।  
मत्त एवेति तान्विद्धि  
न त्वहं तेषु ते मयि ॥७-१२॥

yē caiva sāttvikā bhāvāh  
rājasāstāmasāśca yē |  
matta ēvēti tāt viddhi  
na tvahaṃ tēṣu tē mayi ||7-12||

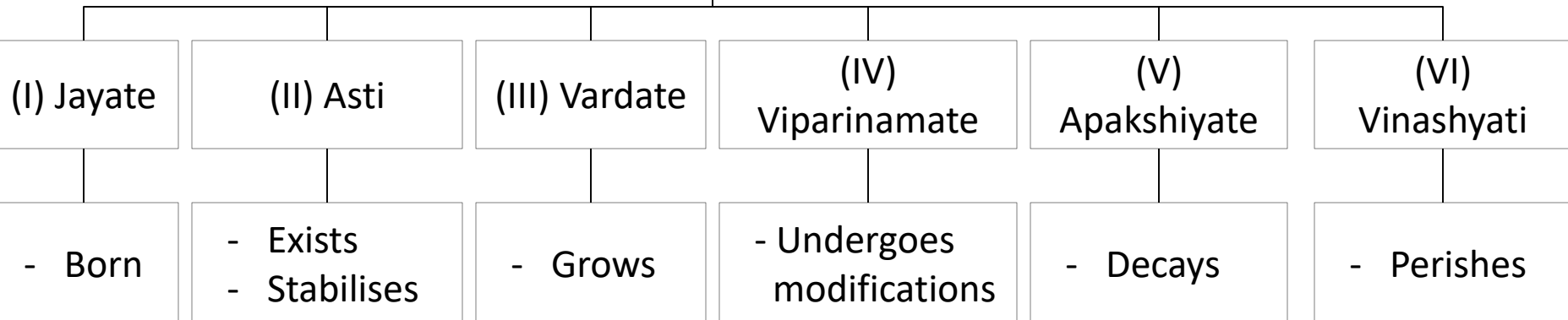
Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]



### Step 3 : Na Cha Tesu Aham Avasthithah :



#### Manifest world



न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Everything you know has 6 modifications.
- When something is born, lord not born, Lord doesn't stabilize, doesn't grow, thoughts become strong.
- **Every object has 6 modifications including thoughts.**
- But I am not in the world.
- When all modifications happen, they do not touch me, I remain unaffected.
- Lord being unaffected, is why Lord says, I am not in the world.
- I am not present in the world, means the changes happening in them, I am not affected, doesn't touch – me.
- Why?
- I am the substratum.

- Snake, quiet, calm, becomes Virulent, dangerous, fearsome, you may imagine but rope is not in that.
  - You may think sand, where has become water but desert is not in that, not affected by that water.
- **When something is superimposed, the substratum is untouched by the superimposition.**

Rope	Snake
<ul style="list-style-type: none"> <li>- Untouched by Snake</li> <li>- Adhishtanam</li> </ul>	<ul style="list-style-type: none"> <li>- Superimposed on Rope</li> </ul>

Desert	Water
<ul style="list-style-type: none"> <li>- Adhishtanam</li> <li>- Untouched by water</li> </ul>	<ul style="list-style-type: none"> <li>- Superimposed</li> </ul>

Waker	Dream world
<ul style="list-style-type: none"> <li>- Adhishtanam</li> <li>- Untouched by dream world</li> </ul>	<ul style="list-style-type: none"> <li>- Superimposed</li> </ul>

Brahman / Lord / Sakshi	Waking World
<ul style="list-style-type: none"> <li>- Adhishtanam</li> <li>- Untouched by waking world</li> </ul>	<ul style="list-style-type: none"> <li>- Superimposed</li> </ul>

## I) I pervade the world :

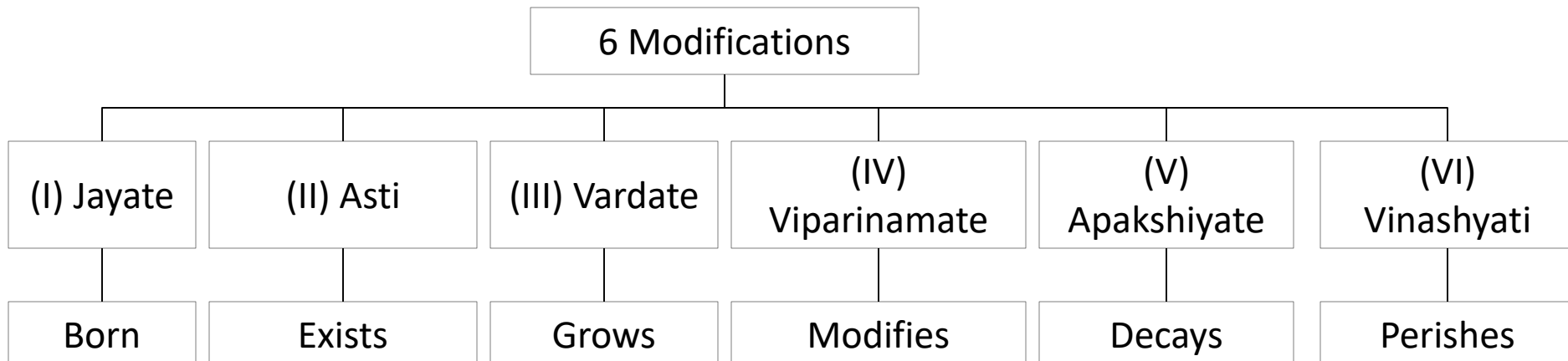
- In unmanifest form.
- In Sat Chit Ananda.

## II) World is in me.

- Why?
- Because I am the substratum.
- Superimposed will exist in the substratum.
- Rope will exist in the Rope.

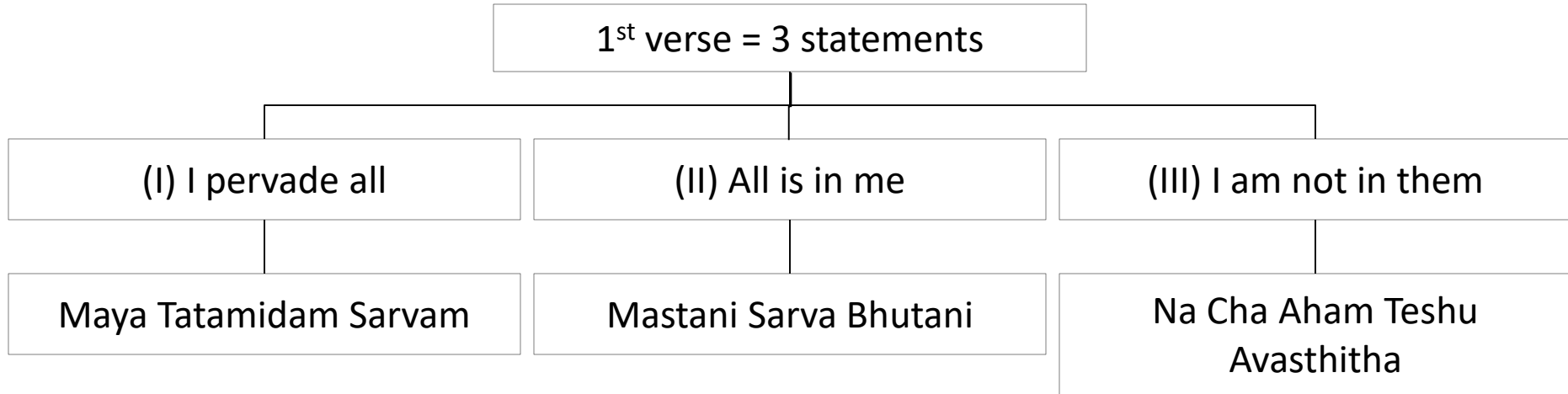
## III) I am not in the world.

- I am not in the ups and downs of the world.
- I don't undergo modification which the world undergoes.



- I am not in them.

### III) Na Cha Aham Teshu Avasthitha



## Verse 5 :

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya mē yōgamaīśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

### a) Na Cha Mastani Bhutani :

- All objects and beings are not in me.

IV) They are not in me.

### b) Pashya Me Yogamaishvaram :

- See my divine glory.
- Yoga = Vaibhava = Divine.
- See my lordly nature.
- If you have understood this, you have understood what is Lord.

## It is confusion!

- I) Lord pervades whole world – Rope pervades Snake
- II) Everything is the Lord – Snake is in the Rope.
- III) Lord is untouched by the world – Rope is untouched by the snake poison etc.
  - Rope is not in the Snake.

IV) Lord is not in the universe of objects and beings – Snake is not in the Rope.

- Snake is in the Rope only?
- Where is the Snake?
- There is actually no Snake.
- As though Snake is there, we say statements I, II, III, IV.
- Snake is not there.

- **Rope alone is.**

- **Brahma Satyam, Jagan Mithya.**

- Butani = All objects and beings, that which exists is Bhuta.

- **All objects and beings are not there in me.**

- Why they are not there in me?
- Because truly they are not there.

### Lord's Nature – Svarupam

- Lord pervades whole world.
- Universe is in the Lord.
- Lord is untouched by the universe.
- Lord is not in the universe because universe is Mithya, Lord is Satyam, Paramartikam.
- Another order of reality.
- that Lord's Svarupa equated with my Svarupam, Adhyaropa – Apavada.

- Truly speaking, Lord alone is there without Jiva, Jagat, Ishvara and which is called Brahman.
- Bhagavan alone is.

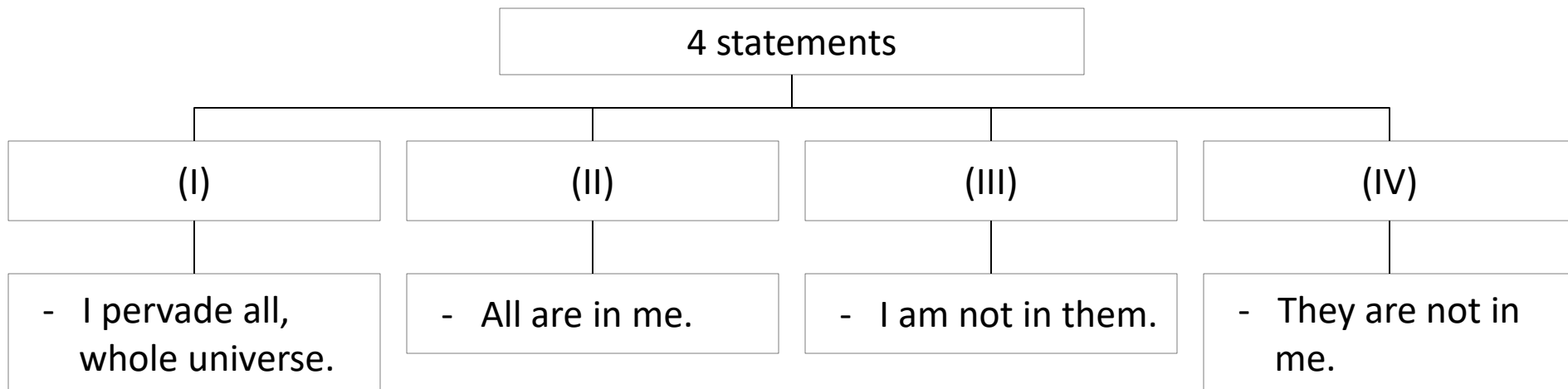
- **In ignorance we see the world.**
- **In knowledge we see only the Lord.**

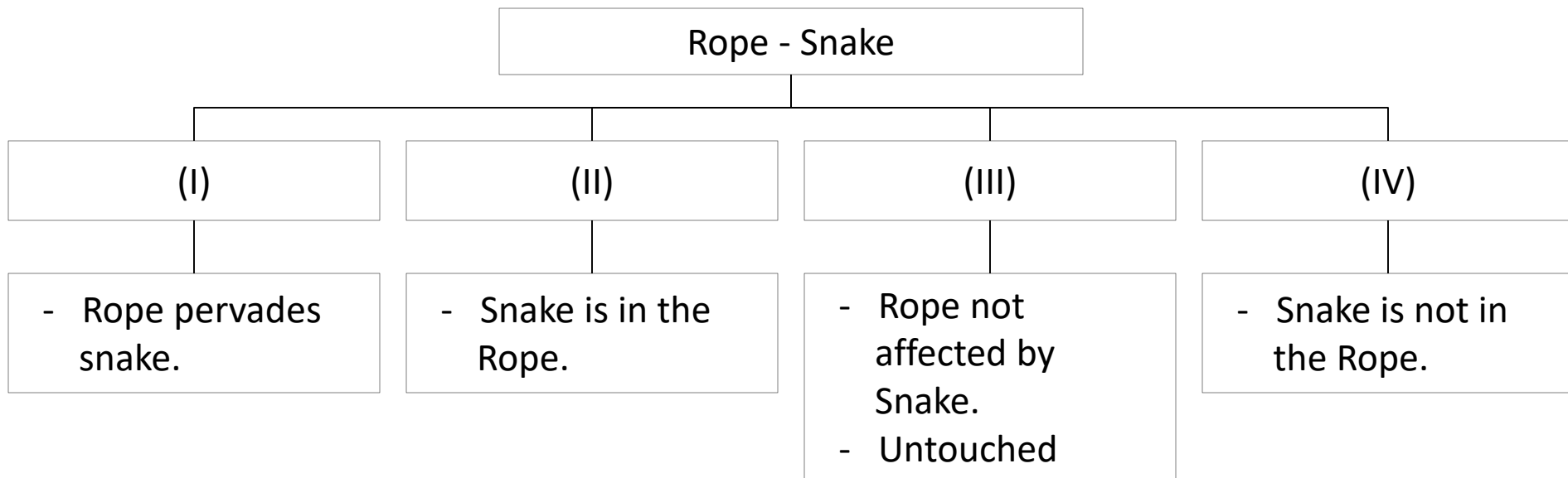
- In ignorance we give importance to the wave, world.
- In knowledge we give importance to the truth of water.

Ignorance	Knowledge
<ul style="list-style-type: none"><li>- We give importance to names and form's manifestation.</li><li>- Chain, Bangle, Ring</li></ul>	<ul style="list-style-type: none"><li>- We give importance to Gold, reality, substance.</li><li>- Adhishtanam</li><li>- gold smith / scientist Darshanam.</li></ul>



- Bhagawan alone is = I + II + III + IV
- World is an appearance on me, Brahman.
- I alone am.
- This is the highest wisdom which Bhagavan says, I am giving you Arjuna.
- Na Cha Mastani Butani, Pashyama me Yoga Aishvaram, please see my divine glory, caused by my power of Maya.
- Maya manifests entire Jagat.
- Its all my manifesting power...
- Fact : I alone am.
- 4 lines very important for every student of Gita, central chapter, after glorification of Bhagawans knowledge.





- Pashya Me Yoga Aishwaram.

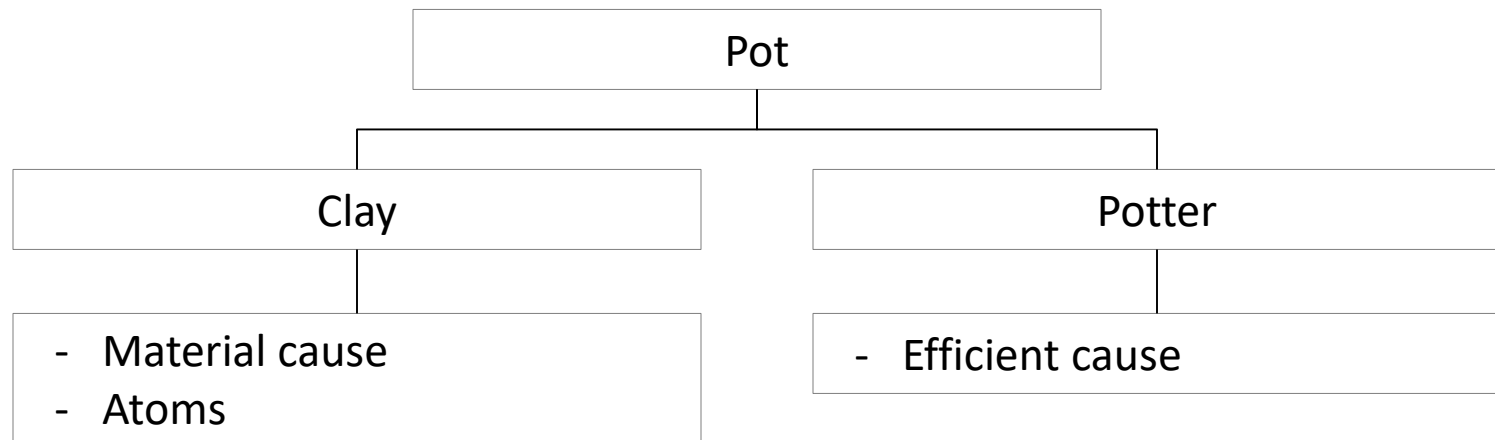
### c) Paraphrased :

- Bhutabrutu Cha Buthastaha, Mamatma Butabavanaha.
- Bhuta Brutu, Buta Bavanaha, but Mama Atma Na Cha butastaha.
- Many study these verses and don't understand these verses.
- Only if you know Vedanta, you can understand these verses.
- You can understand these verses only based on Advaita philosophy, otherwise will appear only contradictory.
- **I am Bhuta Brutu :**  
Bibarti iti Brutu.

- **That which nourishes, holds.**
- **Material cause upholds objects.**
- **Upadana Karanam nourishes object, like clay.**

**Example :**

- Take out water from wave, wave will not be there.
- Take gold out of ornament, ornament goes away...
- Bhutabrutu – indicates material cause.
- Bhuta Bhavanaha – Bhava Yati, iti Bavana.
- Utpadayati, that which envisions and creates all objects and beings.
- Efficient cause, like potter.
- Bhagawan both material cause and efficient cause = Nimitta Karanam + Upadana Karanam.





## Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

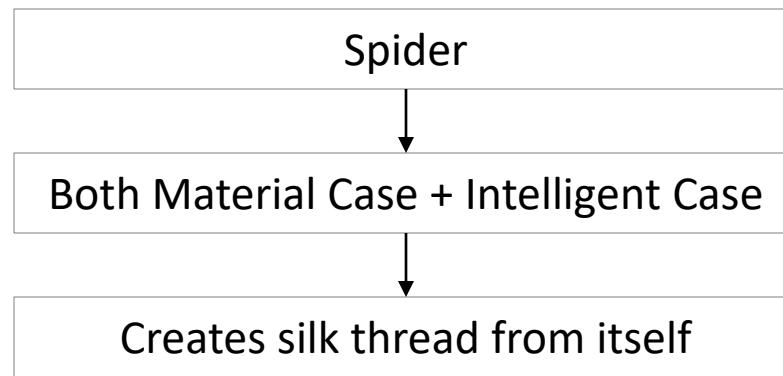
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,

Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe.

[I – I – 7]



### **Bhagawan Says :**

- Abhinna (Same) Nimitta Upadana Karana.
- I am Butha Brutu (Upadana Karana) + Butha Bavana (Nimitta Karanam).
- Mama Atma – my true nature.
- Na Cha bhutastaha – My Satchit Ananda nature is not there in any of these manifestations.
- With Maya Shakti, it looks as though I am the creator of this world, I myself have become the world.
- What is the fact?

### **Fact :**

- **I am pure Satchit Ananda and nothing touches me.**
- Mama Atma Na Cha Bhutastaha.

- **Rephrasing all 4 :**

- I. I pervade them all as Upadhana Karanam.
- II. They are all in me.
- III. I am not touched by them, I am unaffected by them.
- IV. They are not in me.
- Even though I envision the world and pervade the world, even though the world is in me, the fact is, I alone am.
- World is appearance on me.
- Appearance can't be counted as fact.
- **I alone am, oh Arjuna.**
- It may appear that I am material cause and efficient cause.

**Fact :**

- I am untouched by what is created. Why?
- Creation is just an appearance on me!
- World appears, still Lord is unaffected.
- Even though Bhagavan is substratum, Bhagawan remains unaffected.
- Lord Krishna explains with example.

## Verse 6 :

यथाकाशस्थितो नित्यं  
वायुः सर्वत्रगो महान् ।  
तथा सर्वाणि भूतानि  
मत्स्थानीत्युपधारय ॥ ९-६ ॥

yathākāśasthitō nityaṃ  
vāyuḥ sarvatragō mahān |  
tathā sarvāṇi bhūtāni  
matsthānītyupādhāraya || 9-6 ||

As the mighty wind moving everywhere rests always in space (the akasa), even so, know you, all beings rest in Me. [Chapter 9 – Verse 6]

- In order to show that Bhagawan is untouched, even though he is the substratum, he give an example.
- I am bhuta Brutu and Bhutabavana.
- Bhuta Bavana indicates Bhagavan's expression as creator while creating.

### Bhuta Brutu :

- When creation is there, sustainance.

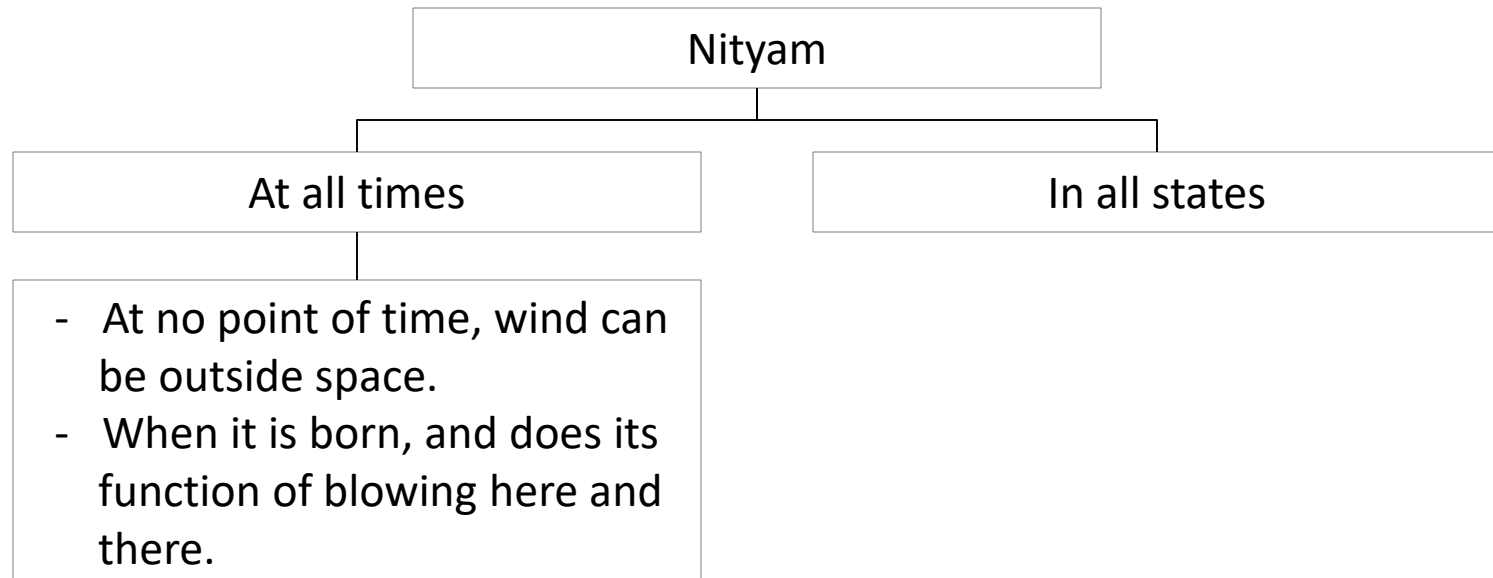
Srishti	Sthithi
<ul style="list-style-type: none"><li>- Bhuta Bhavana</li><li>- Envision and create.</li></ul>	<ul style="list-style-type: none"><li>- Bhuta Brutu</li><li>- I support</li></ul>

- In Srishti and Sthithi I am untouched.
- **Even though, whole world arises from me and exists in me, I am untouched, describes status of Brahman.**

- Mama Atma Na Cha Bhutastaha.
- That concept elaborated here.

**a) Yatha Akashe Sthithaha, Nityam, Vayuhu, Sarvatragaha Mahan :**

- Just as in space, that which exists.
- Vathi Iti Vayu – That which slows, moves is Vayu.
- Nityam Sthitaha – can Vayu, Air, wind, go anywhere, anytime out of Akasha?
- Wind is blowing always within space.
- At no point of time wind can go out of space.
- It has to be in space, always, Nityam.
- When wind is born, it arises in space, exists in space and also when it ends.
- Laya of wind in space, always.



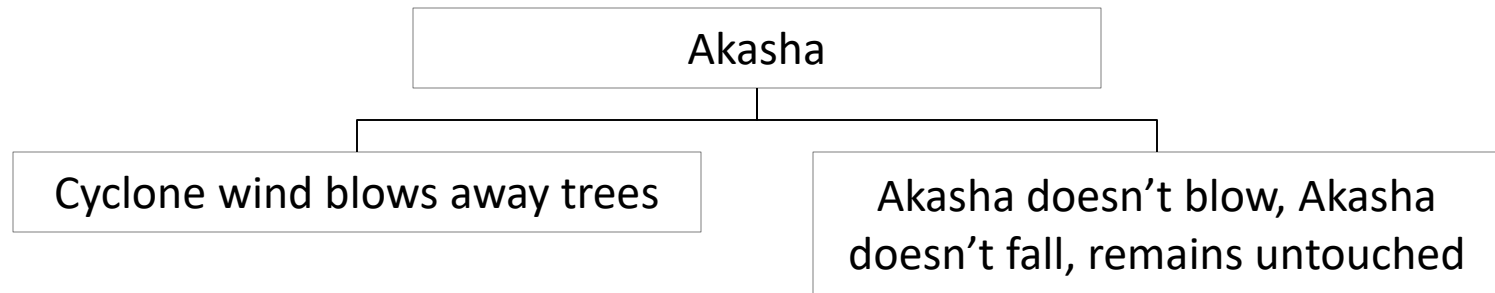


## b) Sarvatra Gama :

- Goes here and there, very dynamic, alive, pulsating, non stop activity and dynamism.
- World is also dynamic, non-stop moving, no rest in the world.
- Restlessness, thy name is the world.
- Not for a moment at rest – Sarvatragama.

## c) Mahan :

- Wind not in one place, extensive wind.
- Yet it doesn't affect Akasha.



- In Akasha, wind arises – Vayubhavana.
- In and through Vayu, Akasha is.
- Vayu Brutu – Mama Atma Natu Vayu Staha.
- My real nature is unaffected by Vayu.
- In the same way.

## Lord says :

- I am Buta Brutu, Buta Bavana.

- Just as space is unaffected by Vayu, even though it is a progenitor of Vayu, supporter of Vayu, yet it remains unaffected.

**d) Tatha Sarvani Bhutani :**

- All objects and beings.

**e) Matsthani :**

- All are in me, all arise in me.

**f) Mama Atma Nacha Butastaha :**

- Yet, my real nature is untouched by all objects and beings.

**CRS – Talk (4 Years) :**

- God is every where.
- **7<sup>th</sup> standard boy :**

I have headache, god has headache.

- God pervades, but Jivas Samsara not in God, Kartrutva, Boktrutva is not in God also.
- I am bhuta Bavana, Bhuta Brutu, yet my true nature, I pervade everything but yet I am untouched, unsullied, unblemished, immaculate, pure consciousness.
- Like you understand Akasha, in the same way, you please understand my true nature also.
- In this way, Bhagawan gives example to comprehend his true nature.
- When things arise, exist, you are unaffected.
- During laya also, same.

## Verse 7 :

सर्वभूतानि कौन्तेय  
प्रकृतिं यान्ति मामिकाम् ।  
कल्पक्षये पुनस्तानि  
कल्पादौ विसृजाम्यहम् ॥ ९-७ ॥

sarvabhūtāni kauntēya  
prakṛtiṃ yānti māmikām ।  
kalpakṣayē punastāni  
kalpādaṁ visṛjāmyaham ॥ 9-7 ॥

All beings, O Kaunteya (O son of Kunti), go into My prakṛti (nature) at the end of a kalpa; I send them forth again at the beginning of (the next) kalpa. [Chapter 9 – Verse 7]

### a) Eh Kaunteya :

- Kuntis son.

### b) Sarva Butani :

- All objects and beings.

### c) Kalpakshaye Mamikam Prakritim Yanti :

- At end of a Kalpa, life time of creator comes to an end.
- Mamikam = Shakti of pure consciousness called Maya, Prakṛti.
- Not true, appearance in me, imagined in me, only I am real.
- At the end of time, when time comes to an end.
- Into the Maya, Satva – Rajas – Tamas, Trigunatmika Maya, Prakṛti they go, dissolve.

#### **d) Kalpadau Punaha Thani Visrjamyaham :**

- At beginning of time, again, I manifest them, based on their Prarabda, Karma, birds, animal, Devatas, creator, Hiranyagarbha, Brahma, Human beings take up the bodies.
- Srishti, I do, Sthithi I manage, Laya I enable.
- They all go back to Prakrti.

## Verse 8 :

प्रकृतिं स्वामवष्टभ्य  
विसृजामि पुनः पुनः ।  
भूतग्राममिमं कृत्स्नम  
अवशं प्रकृतेर्वशात् ॥ ९-८ ॥

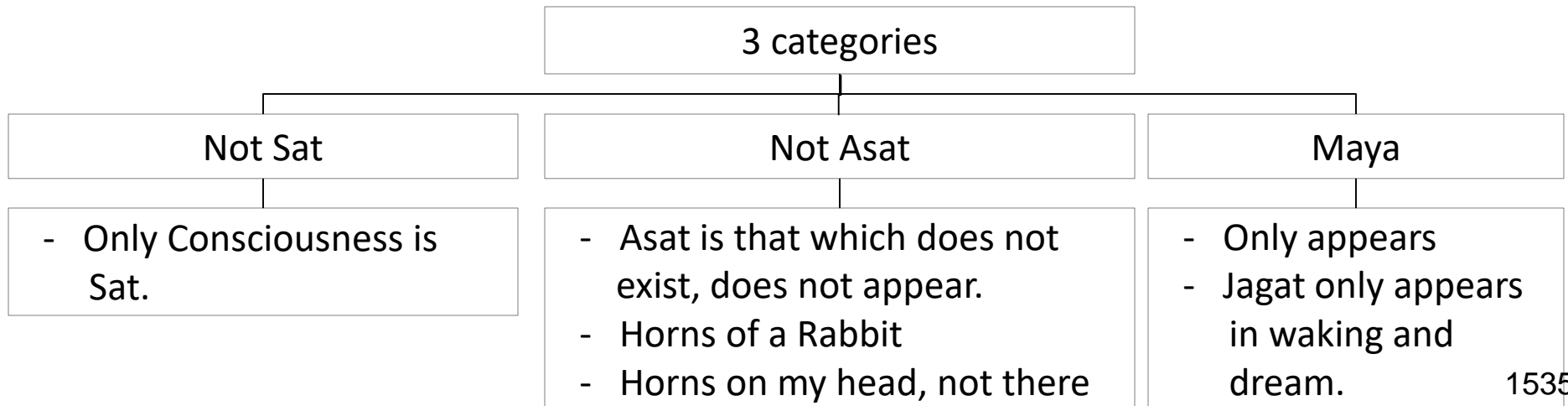
prakṛtiṃ svāmavaṣṭabhya  
visṛjāmi punaḥ punaḥ ।  
bhūtagrāmamimaṃ kṛtsnam  
avaśaṃ prakṛtērvāśāt ॥ 9-8 ॥

Animating My Prakrti, I, again and again send forth all this helpless multitude of beings by the force of nature (Prakrti). [Chapter 9 – Verse 8]

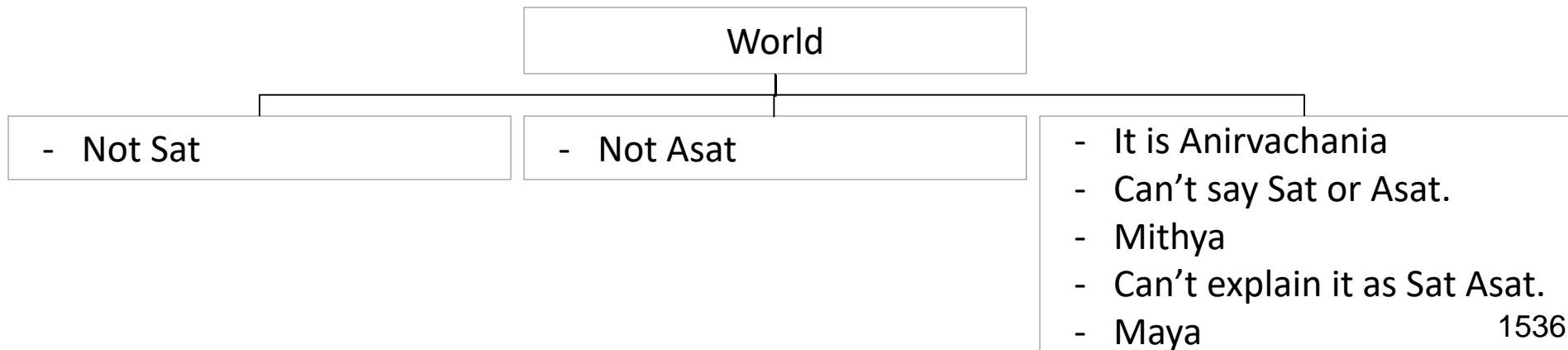
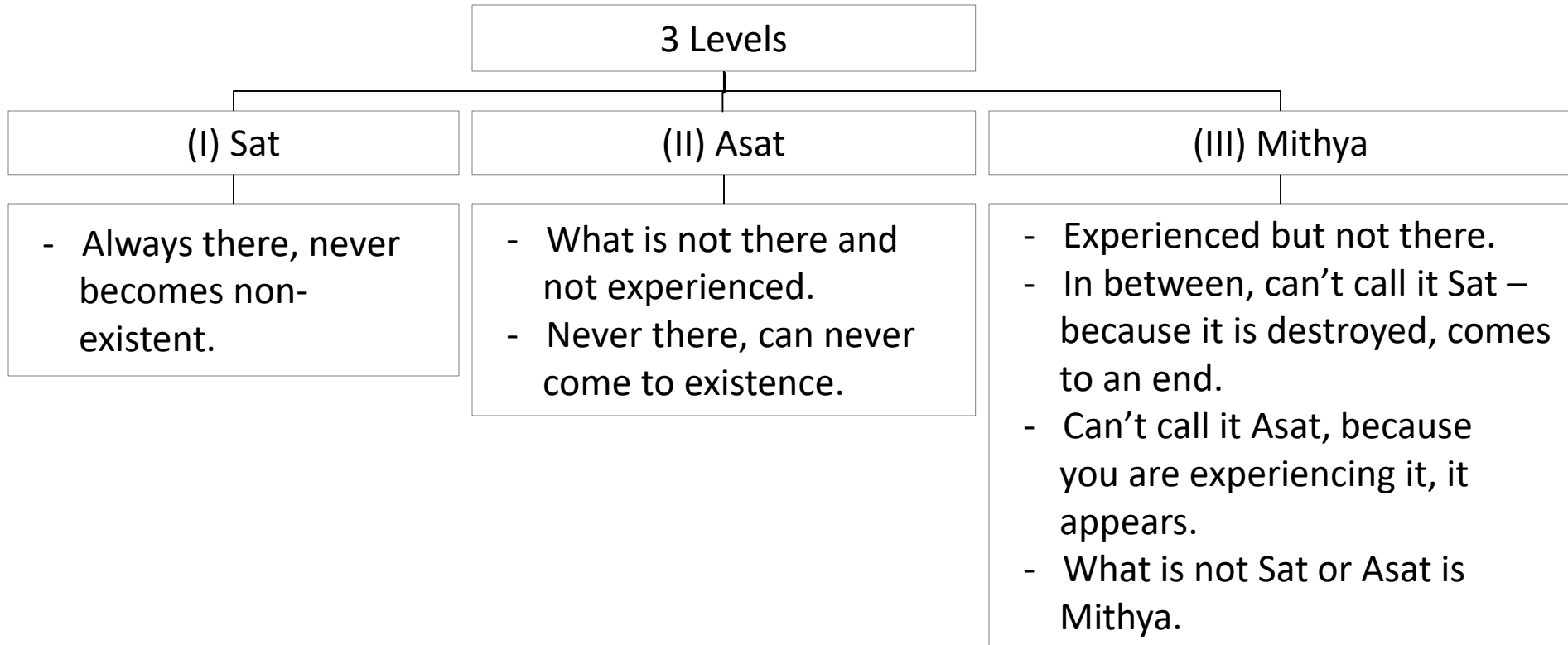
- At beginning of Kalpa, I manifest them.
- How all this happens?

### a) Prakrtim Svam Avastabya :

- Maya, Trigunatmika, Anirvachania, can't describe as existing or nonexisting but in truth not actually there.
- Neither Sat, Asat, can't say as this or that, Anirvachania.



- Asat, not there, can't be experienced at all times even as an illusion, doesn't exist, horn of man.
- Dream, not Asat, experienced, Mithya.



- Whatever comes out of my Maya will be like that only.
- Avastabya – I enliven it, empower it, Maya, Shakti, Trigunatmika, I give life, it is Jadam, has no life, inert, animate it.

**b) Visrijami Punah Punaha :**

- Giving Satta and Sphurti, Prakrti comes to life.

**c) Prakrter Vashat :**

- Under control of Prakrti.
- Once I animate Prakrti, it becomes vitalized, energized.
- Under the grasp of Maya, Prakrti, what happens?

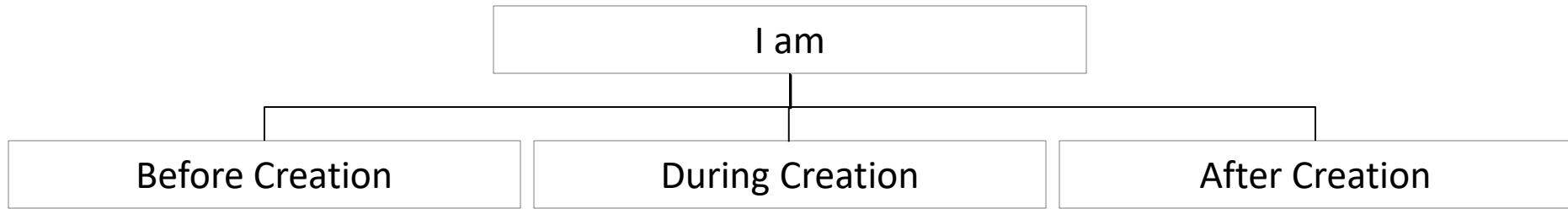
**d) Imam Buta Gramam :**

- Entire realm, collection of objects and beings.

**e) Visrjami :**

- I throw in front, by my Shakti, manifest them like magician.
- Magician enlivens his Maya Shakti, does magic.
- Maya manifests and unmanifests.
- Kalpadau, Kalpakshaye, Visrajami, Punaha Punaha.
- I activate my Prakrti and it shows its Brilliant Dazzling glory of creation, numerous times, endlessly, cosmic magician, Bhagavan.
- I am untouched by them – verse 9.

- Whatever magician creates adds to his glory but nothing is actually created.
- Pigeon comes from Magicians head, can't take home, can't add to numerical value.
- Magician can't make his own money, if so why earn from magic show?
- What he does, adds to his glory, what he does, doesn't add or decrease to any numerical value.
- There is no Bhagavan plus creation, does not add to his glory.
- **Can't say, creation is gone, Bhagawan minus creation – exists.**
- **Bhagawan alone exists.**



### Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |  
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṁ  
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]



## Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- **One Brahman alone without any duality whatsoever exists.**
- **This is all explanation of :**
  - **I pervade all.**
  - **They are all in me.**
  - **I am not in them.**
  - **They are not in me.**
- I alone am, I am Buta Bavanaha, Buta Brut, Srishti – Sthithi – Laya Karanam.
- World comes like illusion, magic show, only appearance.
- Yet I am untouched, cause of creation, Sustainance (Abode of creation) resolution (end of creation, creation merges in me).
- Yet I alone am.
- Creation is magic manifestation.

## Lecture 3

- How Lord in his real nature, Paramartika Svarupa remains totally unaffected.

### Example :

- Vayu in Akasha.
- Air born in space and does all functions in space but space remains unaffected, untouched.
- Air does not bring any change in space because of its very nature.
- Jiva born in Chaitanyam, and does all functions in Chaitanyam but Chaitanyam remains unaffected.
- Entire creation is there in Bhagavan, supreme reality.
- Supreme reality is substratum, Adhishtanam for entire creation.
- Air can't exist without space.
- Creation can't exist without the Lord.
- Every bit of Air pervaded by space.
- Every bit of creation pervaded by the Lord.
- **Experience air, feel its presence, can't see space, space is Avyakta Murti.**
- Space not manifest, with eyes can't see, through skin can't feel space.
- **Creation you can see, reality don't see.**
- **Even though entire creation is pervaded by Lord, Lord remains unaffected.**

- Air – space, final message, space remains unaffected, Bhagavan remains unaffected.
- How Lord remains unaffected even while creation exists?
- **At time of creation, when creation exists, when creation comes to an end, Lord remains unaffected.**
- All Kalpashaya, end of time, creation merges back.
- At beginning of creation, creation again comes back.
- Bhagawan does not do anything, if he is doing, he can't be free of results, can't remain untouched.
- No doing happens from him.
- Doing happens through an agency connected with him.
- W.r.t. that he has relationless relationship.
- Even though creation, sustainance, resolution happens, Bhagavan remains untouched, he himself doesn't do anything.
- Then who does?

प्रकृतिं स्वामवष्टभ्य  
विसृजामि पुनः पुनः ।  
भूतग्राममिमं कृत्स्नम  
अवशं प्रकृतेर्वशात् ॥ ९-८ ॥

**prakṛtiṃ svāmavaṣṭabhya  
visṛjāmi punaḥ punaḥ |  
bhūtagrāmamimaṃ kṛtsnam  
avaśaṃ prakṛtērvaśāt || 9-8 ||**

Animating My Prakrti, I, again and again send forth all this helpless multitude of beings by the force of nature (Prakrti). [Chapter 9 – Verse 8]

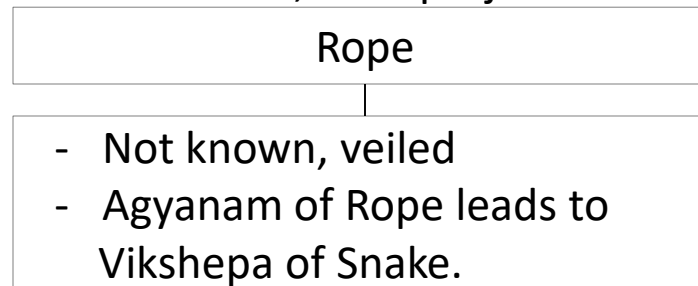
- Through agency of Prakrti or Maya, Lord does creation – Lord sustains dissolves again and again.

## Prakrti :

- Jadam, inert, how it does everything.
- I invigorate Prakrti, Prakrti Svam Avashtabya, it is my Prakrti.
- I animate Prakrti and it has agency of creation.

Pure Lord	Prakrti	Jagat Creation
<ul style="list-style-type: none"> <li>- Pure Satchit Ananda</li> <li>- Enables creation, by animating.</li> </ul>	<ul style="list-style-type: none"> <li>- Intermediary</li> </ul>	<ul style="list-style-type: none"> <li>- Variety</li> <li>- Comes indirectly from Lord.</li> </ul>

- Avashtabya = Invigorating, animating energizing.
- All activities under Vasha of Prakrti.
- Under control of Prakrti.
- Beings are veiled by Prakrti, they become ignorant, real nature covered, Avarna Shakti.
- Once Avarna happens, Vikshepa happens, nature of self covered, veiling happens.
- If you don't know what nature of self is, then projection comes.



- When I don't know anything, I start projecting, Vikshepa starts = Vasha of Prakrti.

1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>
<ul style="list-style-type: none"> <li>- Prakrti Veils</li> <li>- Avidya covers self.</li> </ul>	<ul style="list-style-type: none"> <li>- Vikshepa happens</li> <li>- Sense of individuality comes</li> <li>- Asmita comes</li> </ul>	<ul style="list-style-type: none"> <li>- Raaga – like</li> <li>- 4<sup>th</sup> Dvesha – Dislike</li> <li>- 5<sup>th</sup> – Abhinivesha</li> <li>- Engrossment to objects detrimental to realisation.</li> <li>- Sense of I don't want to perish.</li> <li>- Life of Body = Ones life.</li> </ul>

4 <sup>th</sup>	5 <sup>th</sup>
<ul style="list-style-type: none"> <li>- Dvesha – Dislike</li> </ul>	<ul style="list-style-type: none"> <li>- Abhinivesha</li> <li>- Engrossment to objects detrimental to realisation.</li> <li>- Sense of I don't want to perish.</li> <li>- Life of Body = Ones life.</li> </ul>

- If I know I am pure consciousness, I am free of death.
- If I am body, there will be fear to keep body alive, nourish, mind satisfied, contended, this is Abhinivesha.

- **Abhinivesha = Fear of death, wanting the body to remain for ever, wanting the mind to ever stay happy.**
- **All one's effort goes to fulfill body and minds demands = Abhinivesha.**
- **All beings come under trap of Maya, Prakrutena Vashat.**
- The entire world is created, sustained, dissolved through the agency of my Maya Shakti.
- Do I create, maintain, destroy?  
No, my Maya does it.
- **What do I do?**  
**I animate Maya and it takes over.**
- All beings come under Vashe, sway of Maya, of 5 :

(I) Avidya	(II)
<ul style="list-style-type: none"> <li>- Maya veils its real nature, Nirguna Bhagavan.</li> <li>- Bhagavan pervades everything.</li> <li>- Chapter 9 – Verse 4</li> <li>- Nature veiled</li> <li>- I am Lord himself, creator of universe Veiled.</li> </ul>	<ul style="list-style-type: none"> <li>- Individuality comes.</li> <li>- Asmita</li> </ul>

(III) Raaga	(IV) Dvesha	(V) Abhinivesha
- Likes	- Dislikes	<ul style="list-style-type: none"> <li>- Continue to preserve Body / Mind / Intellect as myself.</li> <li>- Under throes of Maya, Prakrute hi Vasha.</li> </ul>

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṁ sarvaṁ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṁ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- Visrujami Punaha Punaha and at the same time Bhagawan remains unaffected – how?
- When you create through agency of Maya – is not the responsibility of creation on you indirectly?
- You animate, invigorate Maya and Maya does everything.

## Verse 9 :

न च मां तानि कर्माणि  
निबध्नन्ति धनञ्जय ।  
उदासीनवदासीनम्  
असक्तं तेषु कर्मसु ॥ ९-९ ॥

na ca māṃ tāni karmāṇi  
nibadhnanti dhanañjaya ।  
udāsīnavadāsīnam  
asaktaṃ tēṣu karmasu ॥ 9-9 ॥

Sitting like one indifferent and unattached to these acts, O Dhananjaya, these acts do not bind Me. [Chapter 9 – Verse 9]

### a) Na Cha Mam Tani Karmani Nibhadnanti Dhananjaya :

- Never those actions of Srishti, Sthithi, Laya bind the Lord.
- Actions pertains to realm of cosmos, all objects and beings, do not bind me at all, oh Arjuna.
- Yudhishtiras – Raja Suyas Yaga, all kings accepted Yudhishtira as emperor. Therefore Arjuna called Dhananjaya. He collected wealth for the Yaga.
- None of actions affect me.
- Maya does creation, sustainance, dissolution.

### b) I am Udasinavad Asinam :

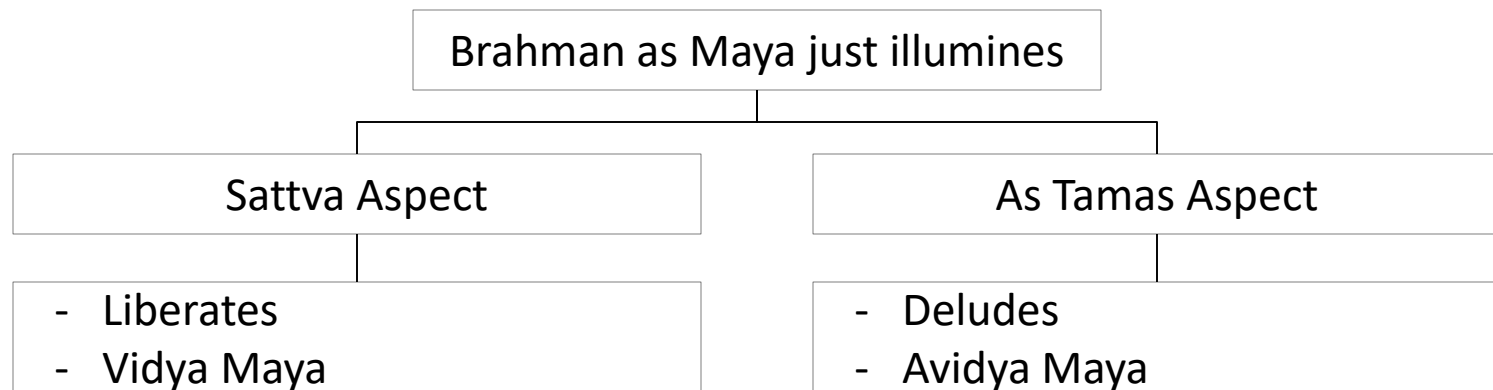
- I remain seated, neutral, none of actions bind me.
- Madhyastha – equal for both, involves, wants both fighting parties to be happy.



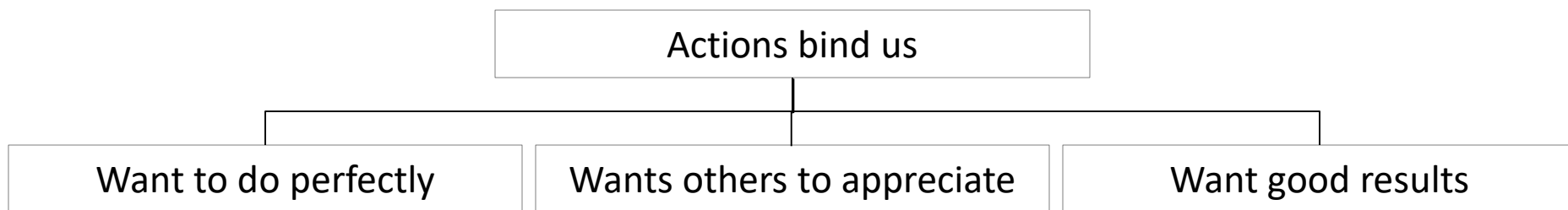
- Udasina, indifferent, nothing to gain, cares for no-one.
- You win / fail, happy – sad, I have nothing to do in creation, dissolution.
- I am indifferent, watch things happening.
- Remain as Sakshi, indifferent, pure consciousness, real nature.

Consciousness / Brahman	Maya / Prakrti
<ul style="list-style-type: none"> <li>- Just illumines, just is</li> <li>- Light</li> <li>- Sat chit Ananda Brahma</li> </ul>	<ul style="list-style-type: none"> <li>- Does all actions</li> <li>- Lecture done by Maya</li> <li>- Maya does all work</li> <li>- Good – Bad actions by Maya</li> <li>- Deludes</li> </ul>

- Satchit Ananda Brahma + Maya = Ishvara.
- Avidya, Asmita, Raaga, Dvesha Abhinivesha – belongs to Maya, caused by Maya.
- When mind of Jiva by Karma Yoga becomes pure, Sattva, individual wants spiritual wisdom, goes to Guru, gets knowledge.



- Udavasina – everything happens at Snake level, mirage level, wave level.
- What Rope, Sand, Water, does?
- “Just Remain’s”.
- Everything happens in realm of Maya.
- Cosmos created, sustained, dissolves.
- Pure consciousness just illumines.
- Na Cha mam Tani Karmani.
- Nibhadnanti Dhananjaya.
- Actions don’t bind the Lord because I remain seated like Udasina.
- Don’t bring change in the Lord.



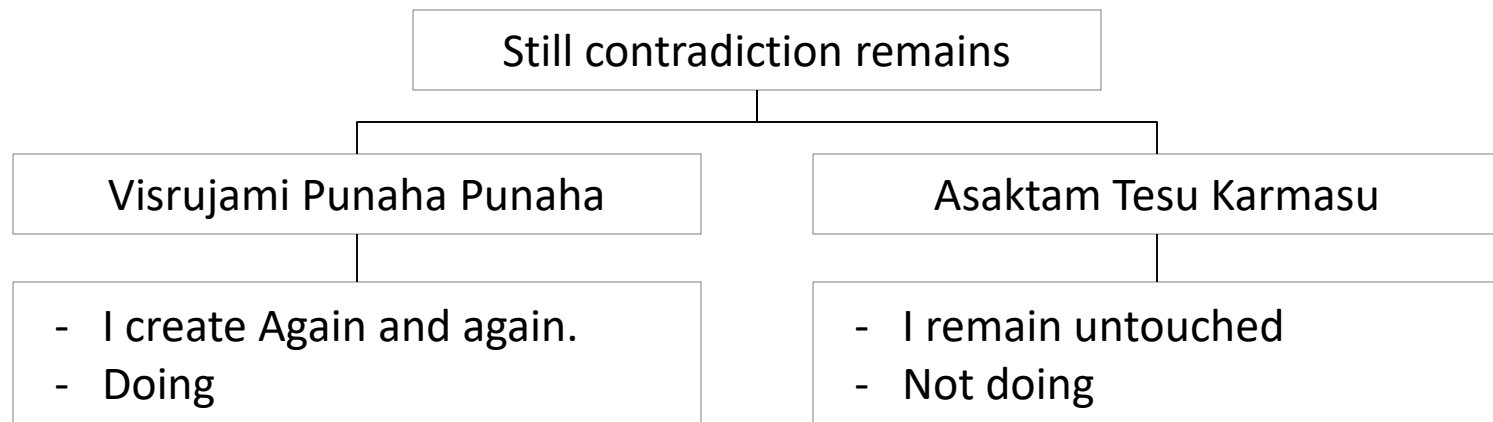
- None of these actions bind Ishvara.
- He does nothing, everything happens around him in his mere presence.
- He wants nothing, watches.
- Like Udasina, I remain.

## Gurudev :

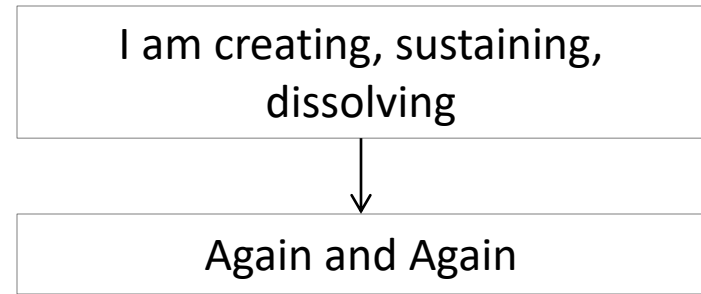
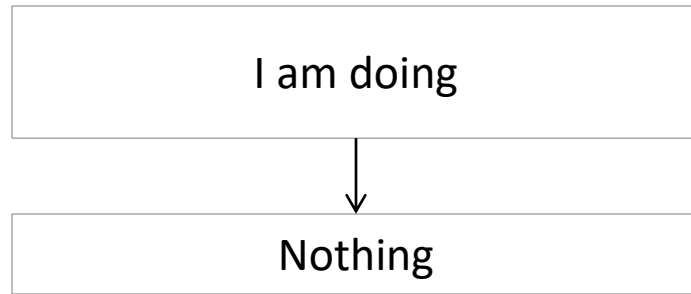
- In Mirror, objects come and go, mirror reflects the object, good, bad.
- Does not say I want this object, don't want the other object.
- **Accepting everything, rejecting nothing, keeping nothing, not holding, reflecting everything like a mirror, Udasina.**
- In this way, pure conscious Brahman remains untouched.
- Creation does not create Punya – Papa for me, do not bind me.
- I have not done anything, only Maya does everything.
- I am indifferent, I am, watching,

## c) Asaktam Tesu Karmasu :

- Unattached, I am.



- Are you doing or not doing? Through Maya, indirectly.
- You make Maya do as good as doing, some how you are doing, indirectly doing.



- How contradiction removed?

## Verse 10 :

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram ।  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakṛti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- I am not doing anything because :

### a) Maya Adhyakshena Prakṛti Suyate Sacharacaram :

- Me, the pure consciousness, the illuminator, remain as Adhyaksha, presiding over.
- Yasya Sannidi Matrena.
- I am merely present, in my presence, Maya does everything, I don't do.

### b) Prakṛti Suyate Sacharacharam :

- Maya generates moving and non-moving, sentient, living beings and inert – nonliving objects.
- I am, then Maya does.

Bagawan is	Maya does
<ul style="list-style-type: none"> <li>- Culprit</li> <li>- Presides</li> </ul>	<ul style="list-style-type: none"> <li>- Avidya, Asmita, Raaga, Dvesha, Abhinivesha, Maya does</li> </ul>

Sun	Prakrti
<ul style="list-style-type: none"> <li>- Rises</li> <li>- Sun just is</li> <li>- Everything happens automatically.</li> <li>- Can't imagine sun is doing all these things.</li> <li>- Sun is even not aware.</li> </ul>	<ul style="list-style-type: none"> <li>- Bird chirp, sunrays strike angel you, get up.</li> <li>- Sun not doing any of worldly actions.</li> <li>- Flower blooms, I get up, leaves spread themselves, birds chirp.</li> </ul>

### **Maya Adhyakshena :**

- **My nature is that of consciousness.**
- **Jada Maya, Prakrti, inert, becomes animated in my presence.**
- **I don't animate Maya.**
- Suyate Sacha Racharam.
- Maya gets animated, it does everything, it gets animated in my presence.

### **c) Hetu Na Anena :**

- By this reason alone.

- Not that I am doing.
- Nor make Maya do.
- Suyate Sacharacharam.
- Prakrti Maya automatically does everything, gets invigorated, animated in my presence.
- I don't put any effort.
- Maya by itself becomes animated in my presence.
- Maya creates world of animate and inanimate.
- Suyate, creates.
- It sustains and dissolves world of inert and sentient.
- I am present, Maya becomes animated, entire cosmic drama starts.

**d) Jagat Vipari Vartate :**

- World undergoes its changes of Srishti, Sthithi, Laya.
- Brahman is not creator, Lord is not creator.
- Lord through the agency of Maya is seen as the creator.
- Brihadaranyaka Upanishad – Vartika – Sureshvaracharya -

**asya dvaitendra-jālasya yad upādāna-kāraṇam |  
ajñānaṃ tad upāśritya brahma kāraṇam ucyate || iti |**

- Brahman is not cause of the world, but we call it as cause of the world.
- Why?
- Keeping in Mind, Ayana as the Karanam.
- Brahman associated with Maya, then can say Brahman, Lord, Ishvara, is cause of the world.
- Pure consciousness is pure, not cause of the world but with agency of Maya it gets the designation of creator.
- This is my true nature, Arjuna.
- I am pure Satchit Ananda.

- **Creation has come through agency of Maya.**
- **Maya imagined on me is creation.**

- How Maya creates, sustains, dissolves in my presence?
- Maya becomes automatically active in my presence.
- No Kartrutvam, Doership in me.
- Maya becomes invigorated, I don't become invigorated.
- I am not invigorating, animating.

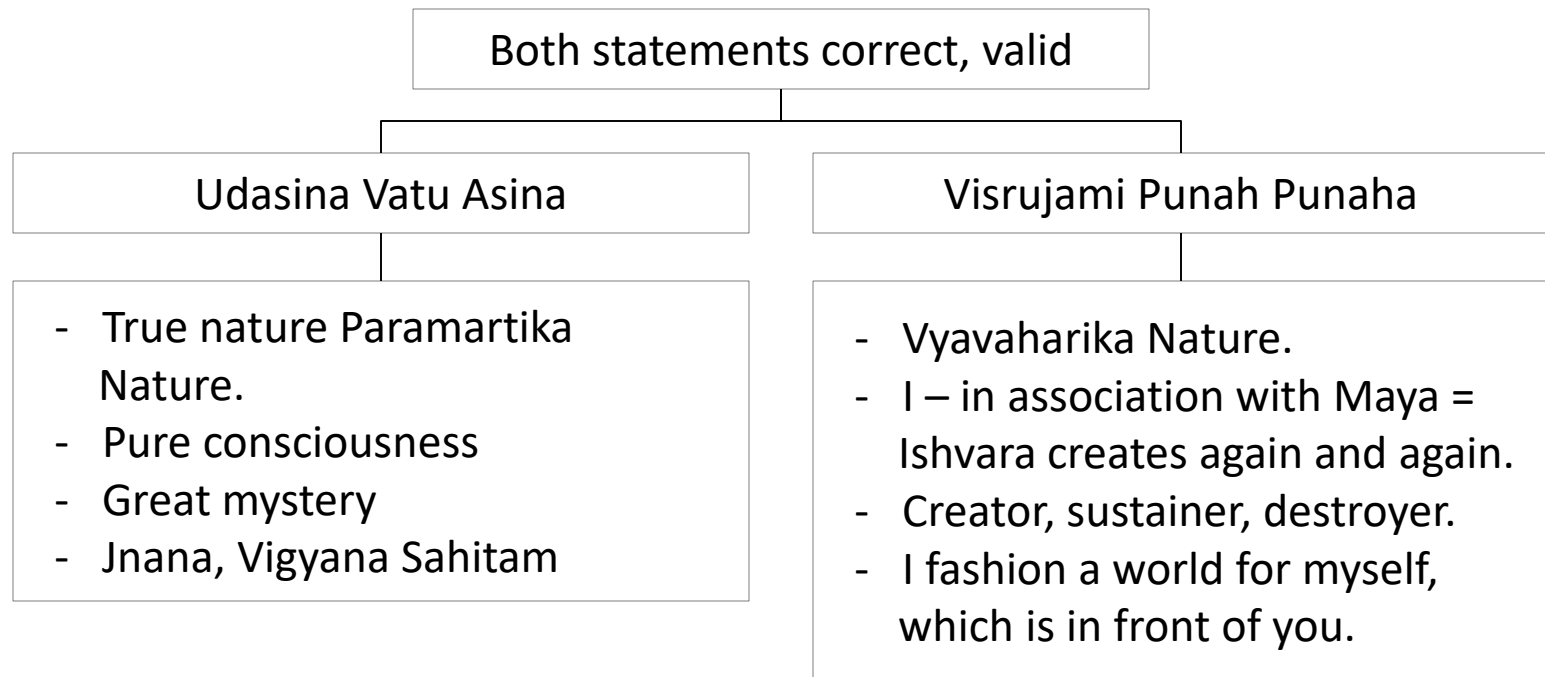
My Nature	Maya
<ul style="list-style-type: none"> <li>- Consciousness</li> <li>- I – exist – remain</li> </ul>	<ul style="list-style-type: none"> <li>- Matter</li> <li>- Gets animated</li> </ul>



- If I animate Maya, I will loose energy, Maya gains presence.

### e) Visrujami Punah Punaha :

- Refer to me – consciousness in association with Maya.
- Udasina Vatu Asinam – me in my true nature, I create again and again.
- I + Maya associated with me = Creation.
- I can remain alone in my true nature.



- Avajanan Mam Mudaha – fools don't see me!

## Verse 11 :

अवजानन्ति मां मूढाः  
मानुषीं तनुमाश्रितम् ।  
परं भावमजानन्तः  
मम भूतमहेश्वरम् ॥ ९-११ ॥

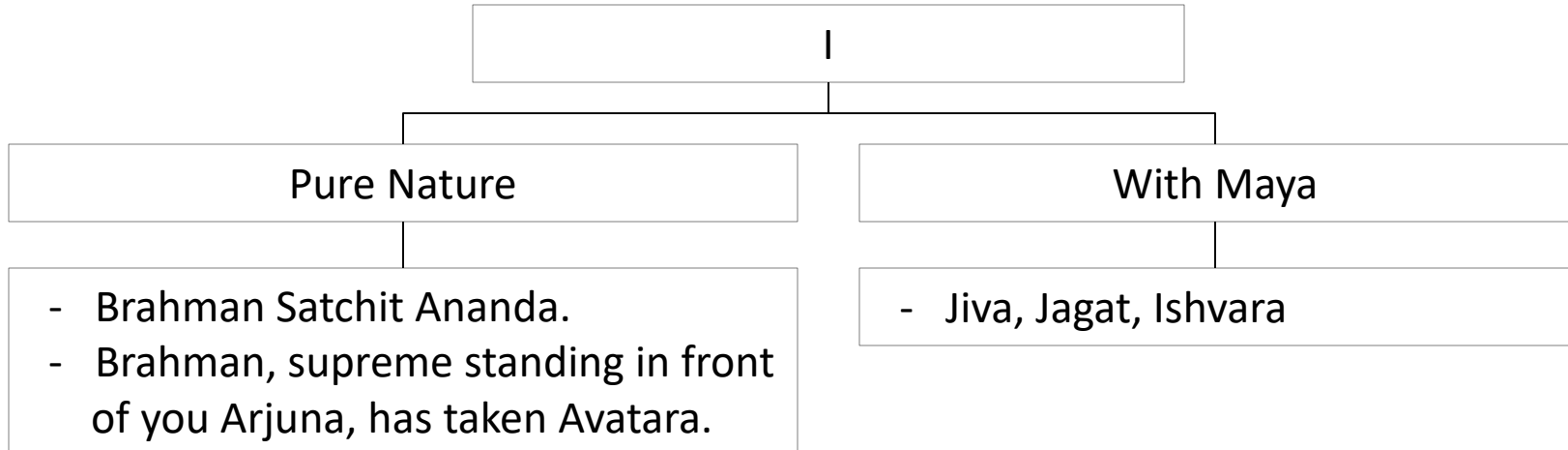
avajānanti mām mūḍhāḥ  
mānuṣīm tanumāśritam |  
parām bhāvamajānantaḥ  
mama bhūtamahēśvaram || 9-11 ||

Fools disregard Me when I dwell in human form, they know not My higher being as the great Lord of all beings. [Chapter 9 – Verse 11]

### a) Avajananti Mam Mudaha :

Avajananti	Mam
Despise, Disrespect, Disregard	Ishvara

- Ishvara = I consciousness with equipment – Upadhi – dress of Maya – am creator, sustainer, destroyer of universe.



- Bhagavan teaching his real nature.
- Only Lord can tell about himself.
- **Mudaha – Mam Avajananti :**  
Fools disrespect, don't know what I am doing.
- Why?

**b) Manushim Tanu Ashritam :**

- Even after hearing my nature, they see me only as a humanbeing.

**c) Param Bavam Ajanantaha :**

- Not able to know my highest nature.
- Not keen.

**d) Param Bavam is buta Maheshwaram :**

- I am Lord of entire creation.
- Can't see.
- You have made full use of me.
- I am happy to give this knowledge.
- Deluded many, wise few.
- Through Shastras, Vedas I have given the highest wisdom.
- Not satisfied, I have come in form to share this knowledge.

- Life wasted without spiritual wisdom.

### Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः  
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih  
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 – Verse 5]

Gain this wisdom	Not gaining
Life purposeful	Life lost

- Bhagavan expresses his Sadness.
- Avataras purpose – to liberate.

## Verse 12 : Important

मोघाशा मोघकर्माणः  
मोघज्ञाना विचेतसः ।  
राक्षसीमासुरीं चैव  
प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

mōghāśā mōghakarmāṇaḥ  
mōghajñānā vicētaśaḥ |  
rākṣasīm āsurīm caiva  
prakṛtiṃ mōhinīm śritāḥ || 9-12 ||

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

- Without spirituality, how is life?

### a) Moghasha :

- Mogha – Vyartha – in vain, waste.

### b) Mogha Karmanaha :

- Vain desires.
- Vain action.

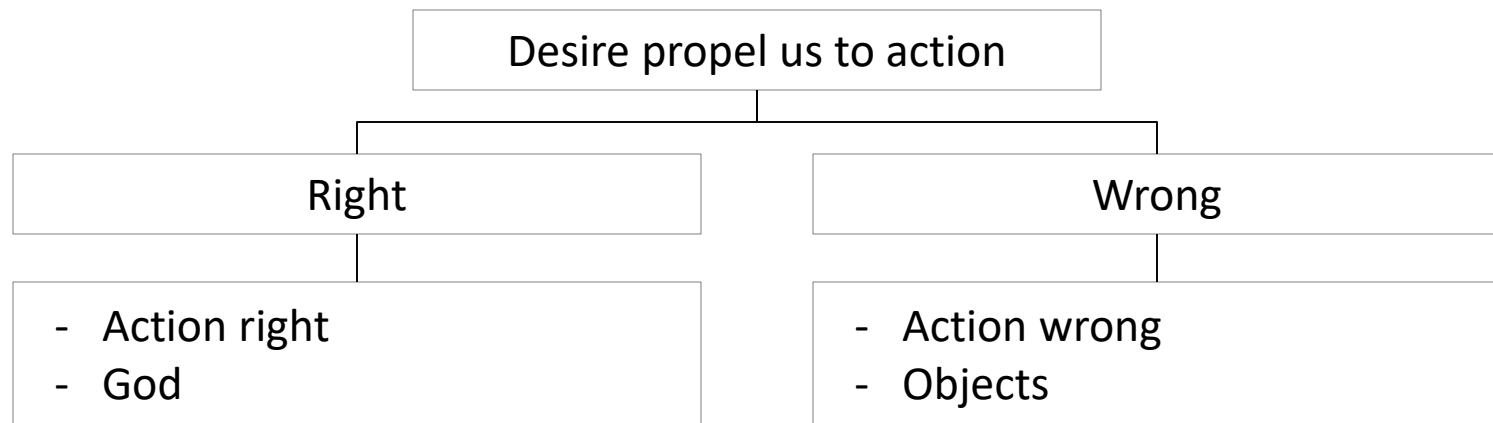
### c) Mogha Jnanam :

- Vain knowledge.

### d) Vichetasaha – Vimudha :

- Chetaha = Intelligence.
- Vi – Chetasa – Lacking intelligence.

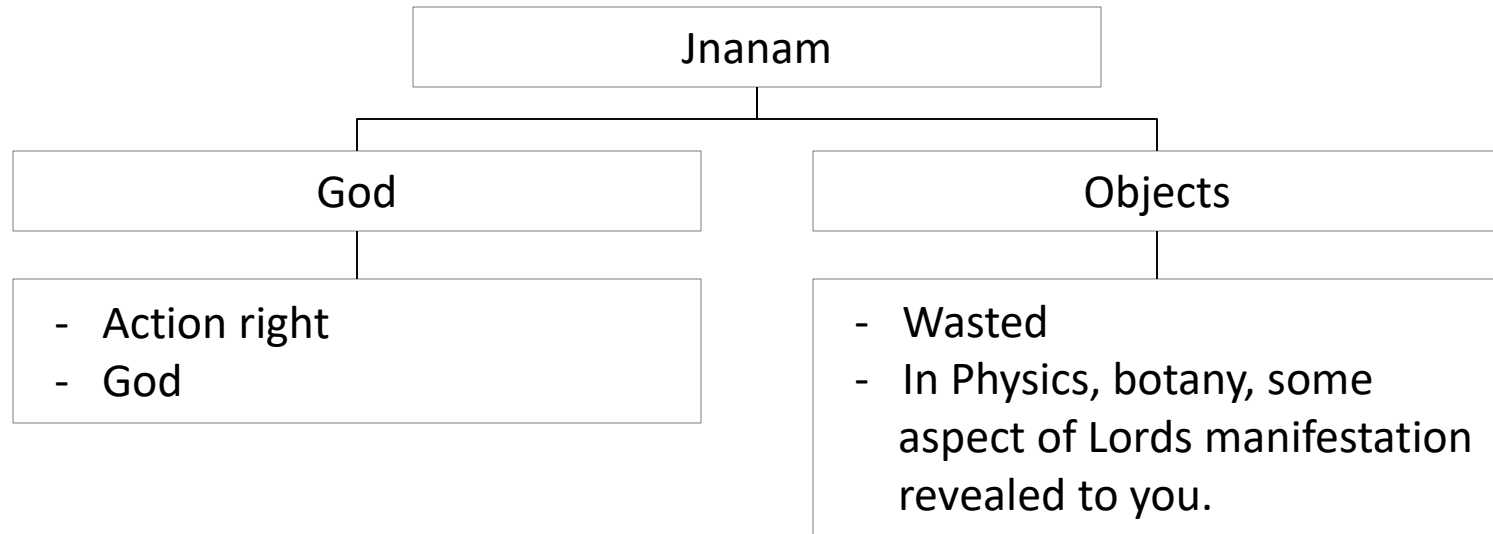
- Asha – Desires.
- Their desires have gone in vain, actions gone vain, knowledge has gone in vain.
- If no Bhagavan in life, life has gone in vain.
- Purpose of life : To attain real nature of self and get liberated.
- If no spiritual focus, however great, desires may be, finally what do you attain.
- Moghasha – desires gone in vain.
- Greatest desire – to realise self, Mumukshutva, Jingyasu.
- If Jingyasu does not come and desire is for world of objects, what life amounts to?
- $0 + 0 + 0 = 0$ ... not big or 3 zero.
- Because God focus is not there.
- Desire is a great power we have to propel us into.



- Action = Result of desire.

e) Action in Vain if desire in Vain, Mogha Karmanaha.

**f) Mogha Jnana :**



**Albert Aienstein :**

- Can you summarise whole life in one line.
- **I am trying to discover the mind of the Lord.**
- **Cosmos is manifestation of the Lord.**
- As you decipher one, one aspect, you are seeing the lord more and more.
- **Ultimate – Lord is pure Consciousness.**
- If everything we do, we can associated with the Lord, then it becomes purposeful.
- Useful citizen, wants to help everyone, all manifestation of the Lord.
- Desire has become purposeful.
- Associated with Lord, desires have meaning.

- Disassociated with the Lord, desires lost their purpose, knowledge loses veracity and meaning.

### **Tirukural :**

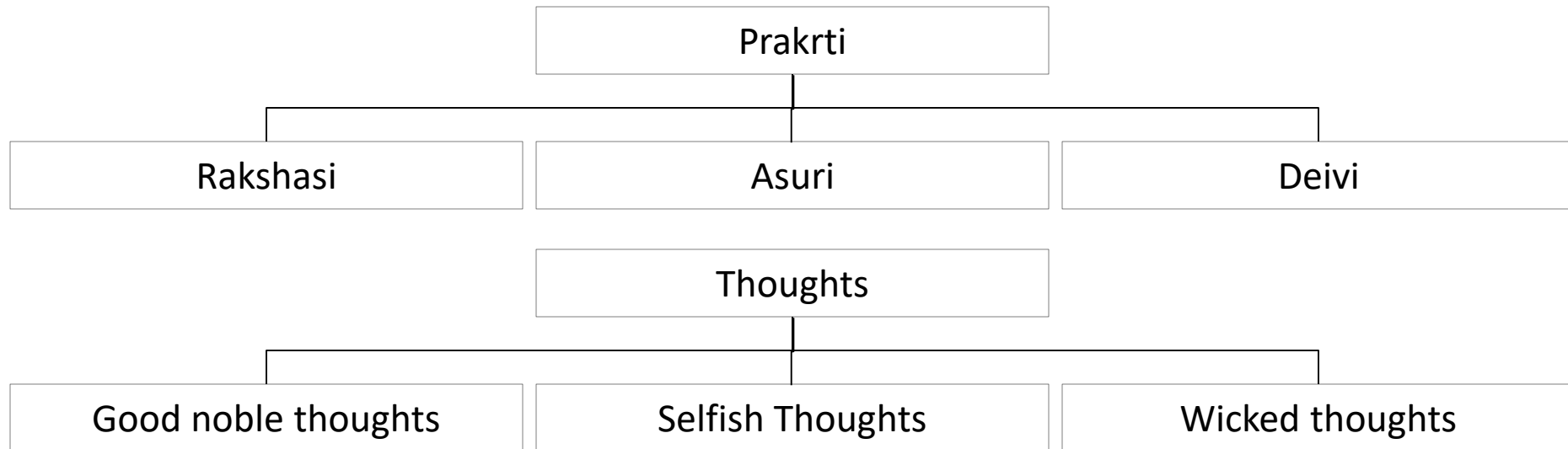
- What is the use of knowledge if it does not give you idea of the Lord and devotion to his feet.

### **g) Vichetasa :**

- Lack discrimination, clarity of life.

### **h) Rakshasim Asurim Chaiva Prakrtim Mohinim Sritah :**

- Lead a life which is taking resort to Rakshasi nature.
- In everybody, there is - Prakrti with 3 natures.



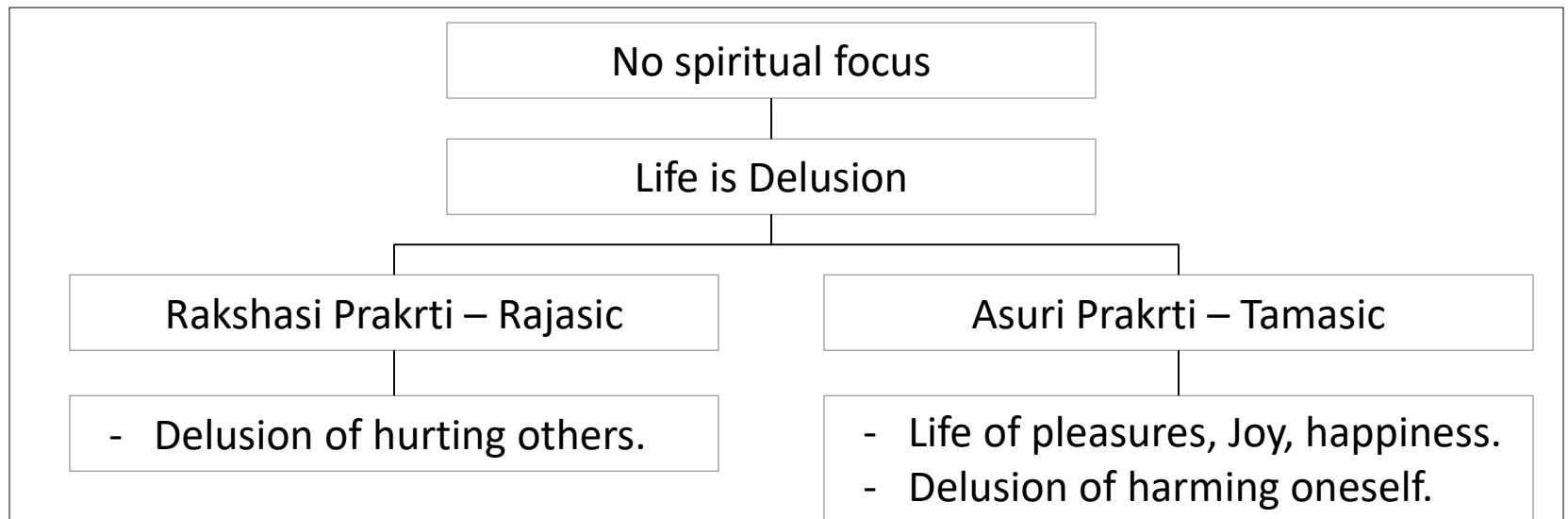
- What thoughts we encourage, we become that.
- Focusing on what we have makes you resort to different nature.



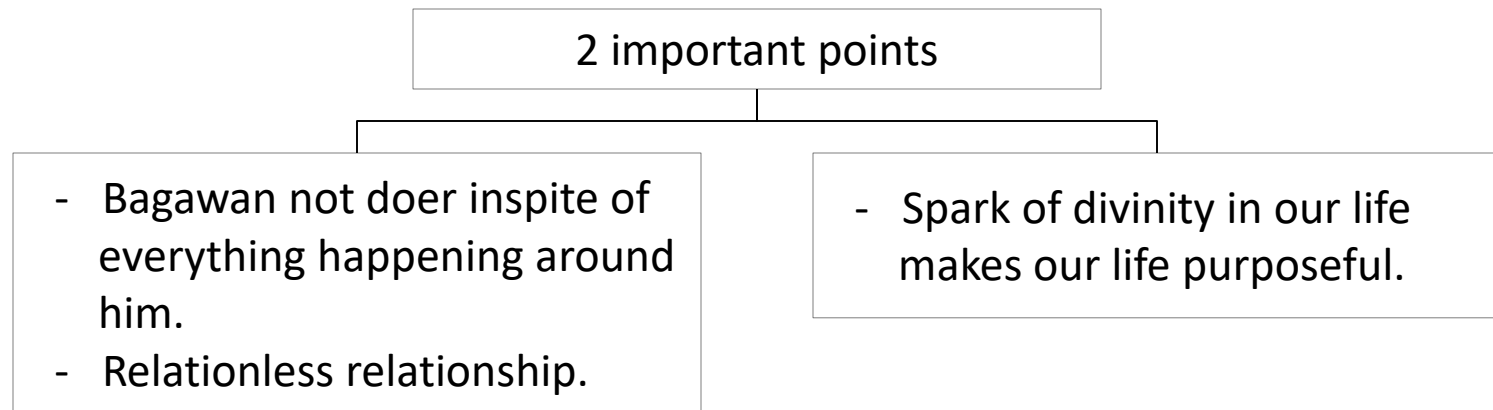
- If focus on Lord, nature of focus becomes Sattvika, Deivi.
- If no inkling of spirituality, they become Heinous, wicked, Tamasic, terrible, give pain to others.
- They resort to Rakshasi nature, harming everybody, cause suffering, become happy.
- **Others Asuri, Rajasic, wanting Joy, tickling of senses, Asi – pleasures.**
- **Both Rakshasi and Asuri are deluding in nature, Mohino.**
- Become more and more deluded, life becomes a bundle of hallucinations.
- Whole energy spent in negative ways, life in vain.
- All is vanity except serving, loving God.

#### Bible :

- Vanity of vanity all is vanity except serving and loving God.
- Vanity = Vain – futile.



- One's whole life becomes deluded.
- Life wasted, spiritual flame missing.
- If that spiritual flame comes, everything is ok.
- There are others.
- When flame is present, they become Mahatmas, take recourse to Sattvic Prakrti.



- Who does?
- Maya – gets self animated, in the presence of the Lord Bhagavan doesn't invigorate it.
- Is Bhagavan invigorating?
- Yes – No.

### Example :

Sun Rises	Bhagavan Rises
<ul style="list-style-type: none"><li>- Everything happens.</li><li>- Sun says nothing I do.</li><li>- Sun in its nature Akarta.</li><li>- Subtle point.</li><li>- Consciousness can't be said to be animating Maya.</li><li>- What is Animating – giving energy, life, invigorating.</li><li>- I create Visrujami because Maya gets life from Bhagavan.</li></ul>	<ul style="list-style-type: none"><li>- Maya acts</li><li>- You woke me up.</li><li>- Appears, Sun is doing.</li><li>- Suns nature makes Prakrti to function.</li><li>- Can't blame sun</li><li>- Maya Animated by consciousness.</li></ul>

### Udasina Vadasina :

- **In my true nature, I am indifferent.**
- **What is relationless, relationship everywhere?**
- **I pervade the whole world, whole world is in me, I am not in the world and world is not in me.**
- **Maya creates whole world in my presence.**

- Maya gets invigorated, I do nothing, Maya does everything, Maya gets animated by me.
- Relationless relationship.

**2<sup>nd</sup> Point :**

- Without spark of spirituality in life, desires, actions, knowledge, intelligence, life gone in vain.
- But for those, nothing has gone in vain, next session.

Chapter 9 – Verse 12 :

मोघाशा मोघकर्माणः  
मोघज्ञाना विचेतसः ।  
राक्षसीमासुरीं चैव  
प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

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Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

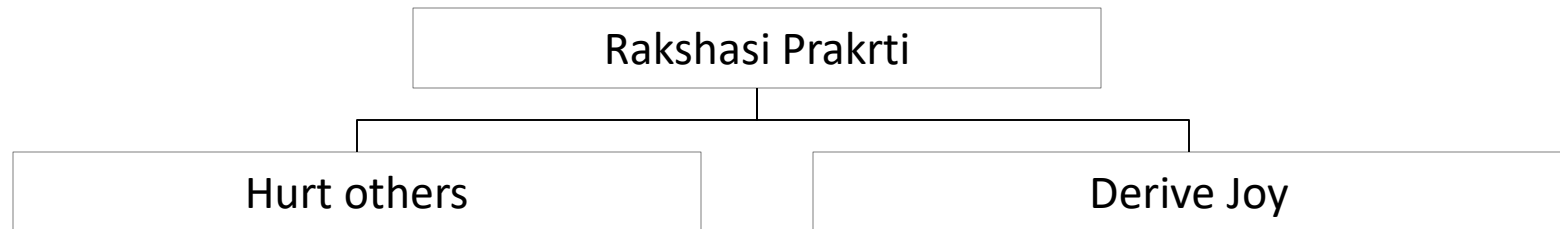
- Without divinity in life, one becomes Rakshasi Prakarti (Rajasic) or Asuri Prakrti (Tamasic).
- **Both are deluding, Mohini, continue to make you think that you are Body / Mind / Intellect, stronger and stronger, called deluding.**
- Make notions of ignorance very powerful, strengthen ignorance in our life.
- Makes us take recourse to Rakshasi Prakrti, we behave like Rakshasas, delight in harming others.
- **Our happiness depends on Joy or sorrow we give to society.**
- Some get delight in crushing others and establishing their ego.
- What they gain is happiness only.

- Gained in negative way.
- In putting someone down, we feel happy, its called Rakshasas.
- Beating someone, look you give, make others look small, slashing someone with tongue, it hurts.

- **Thirukural :**

**Fire when it stings, gets healed, when tongue stings, words hurt somebody, then it creates a mark which can never go.**

- It is also Rakshasa.



**Asuri Prakrti :**

- **Finding delight in excessive sense revelry.**
- **Body can take upto a particular amount.**
- **Sense pleasure is energy taker, makes body, mind, senses looses energy, pleasure makes one tired.**

**Example :**

- Overeaten – tired
- After eating full, sleep, for a devotee also.

Person who eats full	Serving person
Sleeps	Feels tired, sleeps

- Pleasures bring their own tiredness.

### Nachiketa : Katho Upanishad

श्वोभावा मर्त्यस्य यदन्तकैतत्  
 सर्वेन्द्रियाणां जरयन्ति तेजः ।  
 अपि सर्वं जीवितमल्पमेव  
 तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat  
 sarven-driyanam jarayanti tejah,  
 api sarvam jivitam alpam eva  
 tavaiva vahas tava nrtya gite II 26 II

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music. [I – I – 26]

- **Pleasures takes away energy of senses.**
- Therefore, there is a regulated way to lead our lives even in pleasures.
- **When one transgresses regulation and leads life of sheer, mere pleasure, its called Asura.**
- **Asusu Ramante – Indriya Viseshu Ramante iti Asura.**
- Its their in our heart.
- Everyone has 3 tendencies, Rakshasi, Asuri, Deivic Sampat.

- When we don't give importance to god in our life, tendency would be to fall towards Rakshasi or Asuri Prakrti.
- Natural tendency of mind, to take recourse to Senses.
- All Mohinim, delude you more and more.
- When Bhagavan is there, divinity is there, person progresses.



### Verse 13 :

महात्मानस्तु मां पार्थ  
दैवीं प्रकृतिमाश्रिताः ।  
भजन्त्यनन्यमनसः  
ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३ ॥

mahātmānastu mām pārtha  
daivīm prakṛtimāśritāḥ |  
bhajantyananyamanasah  
jñātvā bhūtādim avyayam || 9-13 ||

But the Mahatmas (great souls), O Partha, partaking of My divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the imperishable source of all beings. [Chapter 9 – Verse 13]

#### a) Mahatmanaha – Deivim Prakrtim Ashritaha :

- Earlier, Rakshasi – Asuri Prakrti, Duratma.
- Here Atma = Antahkaranam.
- Duratma = Bad hearts, people with negative thoughts, harsh mental climate.
- Here – Mahatma, good hearts, sweet mental climate, Antahkarana is big, Mahan, accommodative, spiritual progress.
- Acceptance of others is sign of spiritual progress.
- When we can live comfortably with everyone, our spirituality is growing.
- When dissentions, disagreements, brakes are in life, spirituality is low.
- When acceptance and tolerance grows, then spirituality is growing.

- Mahatma – all accommodating purified heart, mind and intellect has become Samskruta, spiritual values have come into the intellect.

### Chapter 12 – Verse 13 :

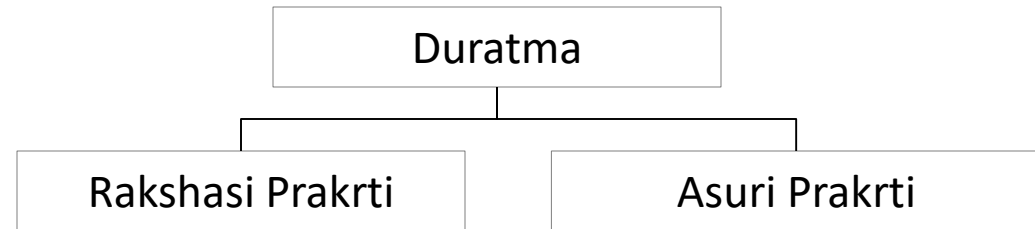
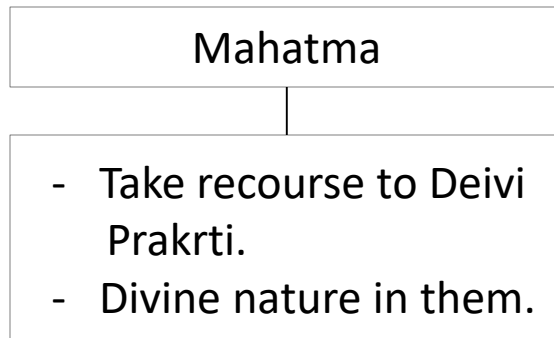
अद्वेष्टा सर्वभूतानां  
मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः  
समदुःखसुखः क्षमी ॥ १२.१३ ॥

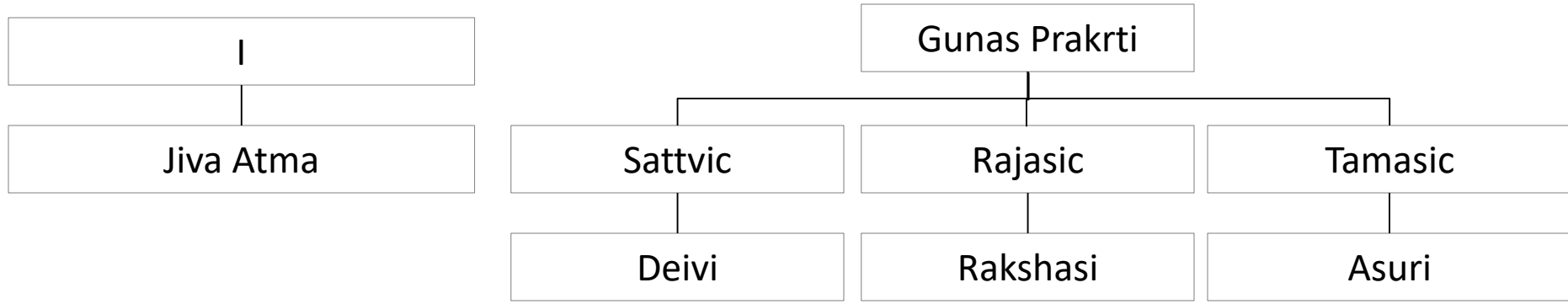
advēṣṭā sarvabhūtānām  
maitraḥ karuṇa ēva ca |  
nirmamō nirahaṅkāraḥ  
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

### Chapter 16 :

- Daivi Prakruti.
- Rakshasi, Asuri Prakruti.





- Jiva Atma takes recourse to Deivi Sampat and realised Brahman.
- Rakshasi and Tamasi Prakrti become subdued, washed away, with the rise of power of Good, wickedness goes away.

Gita :

श्रीभगवानुवाच ।  
अभयं सत्त्वसंशुद्धिः  
ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च  
स्वाध्यायस्तप आर्जवम् ॥ १६-१ ॥

śrībhagavānuvāca  
abhayaṃ sattvasaṁśuddhiḥ  
jñānayōgavyavasthitiḥ |  
dānaṃ damaśca yajñaśca  
svādhyāyastapa ārjavam || 16-1 ||

**The blessed lord said :** Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras and straightforwardness...[Chapter 16 - Verse 1]

अहिंसा सत्यमक्रोधः  
त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं  
मार्दवं हीरचापलम् ॥ १६-२ ॥

ahiṁsā satyamakrōdhah  
tyāgaḥ śāntirapaiśunam |  
dayā bhūtēṣvalōluptvaṃ  
mārdavaṃ hrīracāpalam || 16-2 ||

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness...[Chapter 16 - Verse 2]

तेजः क्षमा धृतिः शौचम्  
अद्रोहो नातिमानिता ।  
भवन्ति सम्पदं दैवीम्  
अभिजातस्य भारत ॥ १६-३ ॥

**tējaḥ kṣamā dhṛtiḥ śaucam  
adrōhō nātimānitā |  
bhavanti sampadam daivīm  
abhijātasya bhārata || 16 - 3 ||**

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride-these belong to the one, born for the divine estate, O Bharata. [Chapter 16 - Verse 3]

- When Sattwa becomes more and more, they become embodiments of divinity when they are in this world.

### **Thirukural :**

- Person who lives life of nobility in this world, even though, he is of this world, he is considered to be a divinity.
- How a person should live in this world, he lives.
- He is considered as one of the Gods, who live in the heavens.
- When you connect with God, God will make you divine.

### **b) Bhutadim Avyayam Jnatva Ananya Manasa Bhajanti :**

- Knowing me, mam, divinity, source of all beings and objects.
- All objects and beings are pervaded by the source.

- Cause, source, pervades the effects.
- Knowing me to be all pervasive.

Cause	Effects
<ul style="list-style-type: none"> <li>- Gold, wave</li> <li>- Brahman</li> <li>- Imperishable (Avyayam)</li> <li>- Source</li> </ul>	<ul style="list-style-type: none"> <li>- Ornaments, water</li> <li>- Names and forms</li> <li>- Objects and beings perish, causes.</li> </ul>

- Jnatva – knowledge arises.
- Taking recourse to the knowledge, Sattwa arises.

#### Chapter 14 – Verse 17 :

सत्त्वात्सञ्जायते ज्ञानं  
रजसो लोभ एव च ।  
प्रमादमोहौ तमसः  
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

**sattvat sañjāyatē jñānaṃ  
rajasō lōbha ēva ca |  
pramādamōhau tamasah  
bhavatō'jñānam ēva ca || 14-17 ||**

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

- Satva rises, Jnanam clear.

- Once you take recourse to divine, mind becomes pure, in pure mind, knowledge shines.
- Knowing me to be the truth principle, heart gravitates towards me.
- Ananya Manasa, with a single pointed mind, inspite of doing many things, heart is there towards the Lord.

**Example :**

Mother	Ananya Manas
<ul style="list-style-type: none"> <li>- Cooks, cleans</li> <li>- Hears babys cry</li> </ul>	<ul style="list-style-type: none"> <li>- Child put to sleep</li> </ul>

- Superficially in Vyavahara, in the heart, united with the Lord.
- As long as Prarabda is there, we do so many things, our hearts are united with the Lord.
- Such people are Mahatmas.
- In what manner, Mahatmas worships the Lord, next 2 verses.

## Verse 14 :

सततं कीर्तयन्तो मां  
यतन्तश्च दृढव्रताः ।  
नमस्यन्तश्च मां भक्त्या  
नित्ययुक्ता उपासते ॥ ९-१४ ॥

satataṁ kīrtayantō mām  
yatantaśca dṛḍhavratāḥ ।  
namasyantaśca mām bhaktyā  
nityayuktā upāsatē || 9-14 ||

Always glorifying Me, striving, firm in vows, prostrating before Me, and always steadfast, they worship Me with devotion. [Chapter 9 – Verse 14]

### a) Satatam Mam Keertayantaha :

- Ever, glorifying, revealing, after gaining knowledge of Upanashadic reality, through Sravanam, lean with pure intent to understand [Not to prove Guru wrong, self right].
- **Keertanam, reveling in the knowledge of the Truth, reality, when Guru not around.**
- Not singing here.

### b) Yatantashcha :

- After Sravanam, Mananam, to digest oneself.
- While listening, all clear because of the power of the teacher, and grace of Lord.

### Example :

- Cow eats everything and digests, chews, swallows.
- When Guru is teaching, one cannot absorb everything, some left loose.

Sravanam	Mananam
Cow eating	Manute, self reflects with logic

- **Logic is the spoon by which you feed the knowledge to the baby of intellect.**
- Only language intellect understands.
- Reasons, examples.
- **I pervade all, all are in me, I am not in them, nothing is in me.**

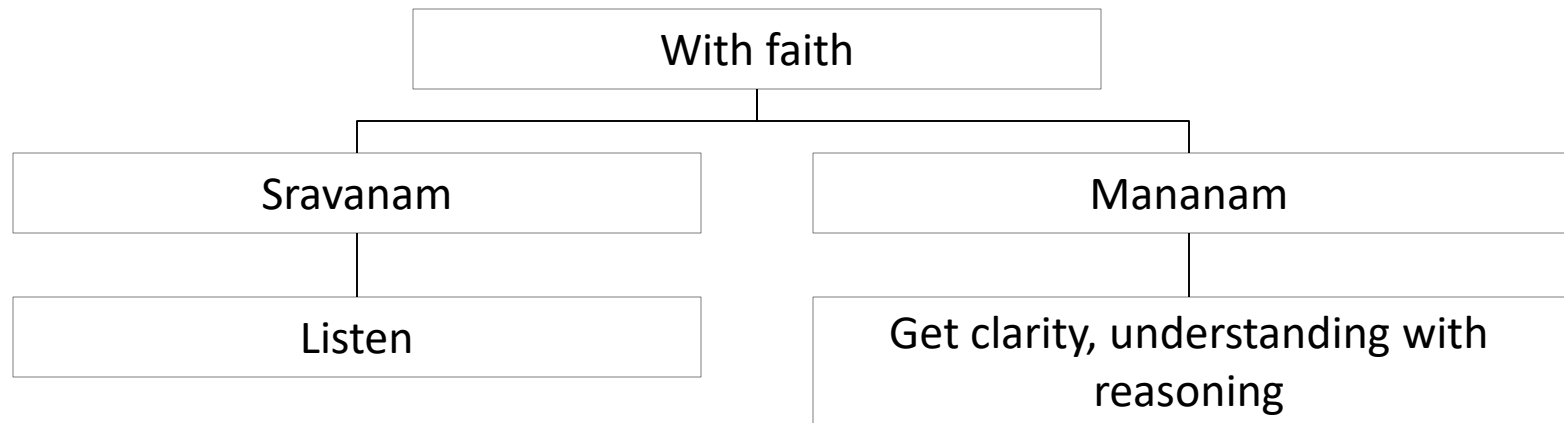
### Example :

- Rope snake, water in desert, water – wave, space – air, how they fit in.
- Method to establish veracity and factuality of what we do with faith.
- Faith converted to understanding through the process of Mananam.

With faith	With understanding
Listen, Sravana	Get clarity, by Mananam

- Faith not equal to clarity.
- With faith, clarity will not come.
- Keep faith in the teaching while Sravanam and Mananam.
- Don't substitute reasoning by faith.





### c) Drida Vrataha :

- Vrata = Spiritual practices, Yama Dridha = Firmly abiding.
- Not mere intellectual pursuit, academic, will not help, only informative.
- To be transformative, buttress it with spiritual practices.

### Yama :

- Ahimsa
- Satyam
- Asteya – Not taking others wealth
- Brahmacharyam
- Aparigraha – Not holding.
- Kshama, Dama, Uparama, Titiksha, Samadhana, Viveka, Vairagya, Shamadhi Shatka Sampatti, Mumukshutvam.

- Vrata is Dridha when you don't give it up at any cost.
- Satya – Harishchandra, never gave it up.
- Ahimsa – Gandhi, Buddha, Mahavir.
- Epitomise the value, embody the value, then Dridham.
- Tell truth as long as it is suitable for me.
- Drida : Come what may, I will not give it up, Sri Rama epitomized obedience, right or wrong.

#### **d) Namasyantashcha Mam :**

- Saluting Bhagavan in Saguna form.
- Nirguna form by Sravanam, Mananam.
- One must have the beauty and personality to connect to Saguna also.

<b>Saguna Sakra form of Lord</b>	<b>Nirguna Nirakara</b>
<ul style="list-style-type: none"> <li>- Do Namaskara, worshipping the Lord.</li> <li>- Bhagavan in form of world, Guru, Pitrudeva</li> </ul>	<ul style="list-style-type: none"> <li>- Understand ultimate, absolute nature of the Lord.</li> </ul>

- Mother – Unconditional love of Lord.
- Father – Support and nourishment
- Guru – Liberal granting of knowledge.

- One grows and practice Upasana, highest meditation, Sajatiya Vritti Pravaha.
- Vijatiya Vritti Tiraskruta, all other varied thoughts cease.
- Mind goes in single pattern, file, alone remains.
- One gains knowledge of Aham Brahma Asmi.
- Very important verse, Nirguna and Saguna aspects brought out.
- **Once Saguna is held by Nirguna, one goes fast towards the final meditation.**

**Svetasvaturo Upanishad :**

**यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।  
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥**

yasya deve para bhaktir yatha deve tatha gurau ।

tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah ॥ 23 ॥

These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only.  
[Chapter 6 – Verse 23]

- One who has enormous devotion to Lord and also and has supreme devotion to Guru, for such a person, all these Upanishadic truths are revealed to such a Sadhaka.
- **Combine Adoration of Nirguna and also by love connect with the Saguna, helps you to become more and more purer to go into rarer fields of the infinite.**
- Then one gets Moksha.

## Gita :

ज्ञानं तेऽहं सविज्ञानम्  
इदं वक्ष्याम्यशेषतः ।  
यज्ज्ञात्वा नेह भूयोऽन्यद्  
ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jñānam tē'ham savijñānam  
idaṁ vakṣyāmyaśēṣataḥ ।  
yajjñātvā nēha bhūyō'nyad  
jñātavyamavaśiṣyatē ॥7-2॥

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

- Will give knowledge with the experience.
- This is the path you take and you will get the experience.

## Path :

- Satatam Keerta Yanto mam, Yatantashcha Dridhav Vrataha, Namasyantashcha Mam Bhaktya, Nitya Yukta Upasate.
- Love, connect with Saguna, be ever united with me, meditate, realise the truth.
- This for Mahatmas.
- Those who can't come to the highest level.., can't reach this height of Sravanam / Mananam / Nididhyasanam... whats the path?

## Verse 15 :

ज्ञानयज्ञेन चाप्यन्ये  
यजन्तो मामुपासते ।  
एकत्वेन पृथक्त्वेन  
बहुधा विश्वतोमुखम् ॥ ९-१५ ॥

jñānayaajñēna cāpyanyē  
yajantō māmupāsatē |  
ēkatvēna pr̥thaktvēna  
bahudhā viśvatōmukham || 9-15 ||

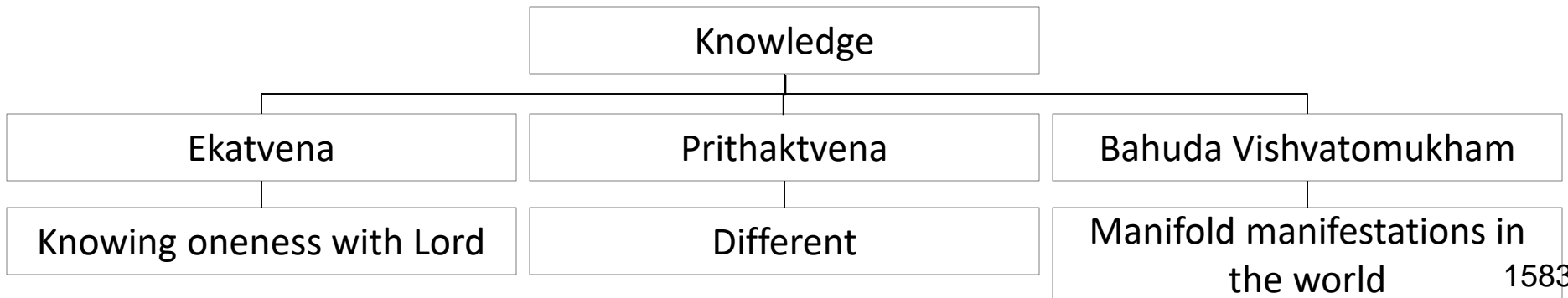
Others also, offering the 'wisdom sacrifice' worship Me, regarding Me as One, as distinct, as manifold Me, who in all forms, faces everywhere. [Chapter 9 – Verse 15]

### a) Anye :

- Others, those who are Mahatmas, not Rakshasis, Asuris, but who are not able to rise to level of Sravanam / Mananam / Nididhyasanam.
- Not Duratmas.

### b) Mam Upasate Yajantaha :

- Worship, meditate upon me but in what way?
- By Jnana Yagya – 3 types.



- Yajna of knowledge, knowledge itself is worship.
- Lord appearing as variety.
- Worship of Lord as oneness not Sravanam / Mananam / Nididhyasanam oneness, here Ahamgraha Upasana oneness (Chapter 8).
- I am not different from you.

Shivo Butva	Shivam Archayet
You be Shiva	Worship Shiva

- Lord is infinite you have to be one with the Lord.

**Upadesa Sara :**

जगत ईशधी युक्तसेवनम् ।  
अष्टमूर्तिभृद्देवपूजनम् ॥५॥

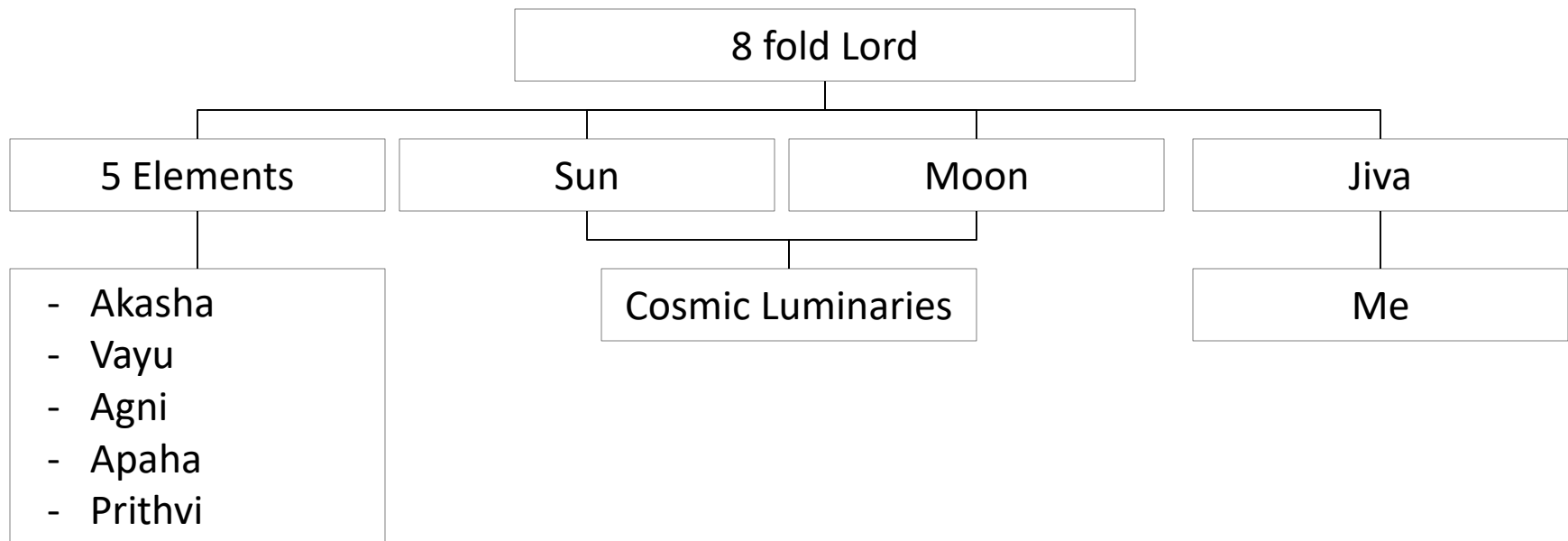
jagata īśa-dhī yukta sevanam ।  
aṣṭa-mūrti bhṛd deva-pūjanam ॥5॥

Serving the world with the attitude of serving the Lord is the (true) worship of the Lord, who is the wielder of the eight-fold-forms. [Verse 5]

- What is highest worship of the Lord.

1)

World is	World
Lord	8 fold Lord



- In this way oneness with the Lord is Ekatvena.

### **Anye – Others :**

- Who see external world and not get out of the world to see Satchit Ananda.
- Can't see world is Mithya, Maya.
- Can't come to that level of appreciation and comprehension.
- World is Lord, I am part of Lord.

### **II) Prithaktvena : (Different from you)**

- Lord in front of me, I worship you.
- Prateeka Upasana.

Aham Graham Upasana	Pratikatvena Upasana
<ul style="list-style-type: none"> <li>- I and Lord one</li> <li>- You alone</li> <li>- World</li> </ul>	<b>Vishnu Sahasranama Dhyana Sloka :</b> <ul style="list-style-type: none"> <li>- Bhujagasayanam Padmanabam...</li> <li>- Symbol = Pratika = Pratika</li> <li>- Rama, Devi, Ganesha, Manifestation Shiva.</li> </ul>

### Vishnu Sahasranamam : Dhyanam

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं  
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।  
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यातुं गम्यं  
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

śāntākāraṁ bhujagaśayanam padmanābham sureśam  
viśvādhāraṁ gaganasadr̥śam meghavarṇam śubhāṅgam ।  
lakṣmīkāntam kamalanayanam yogibhirdhyānagamyam  
vande viṣṇuṁ bhavabhayaharam sarvalokaikanātham ॥ ३ ॥

I prostrate before vishnu, the one Lord of the worlds, blue as the cloud and clothed in yellow robes. His chest is marked by the mole known as srivatsa. His body is resplendent with kaustubha gem. He is surrounded by holy persons. And he has wide eyes like lotuses.

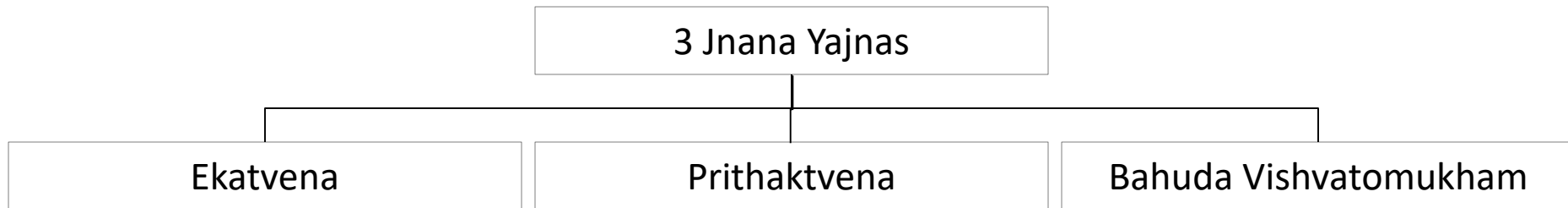
- In knowledge, Jnanam – Aham Satchit Ananda Brahma alone remains, Bagavan Satchit Ananda Eka Eva Satchit Anandaha.

### III) Bahuda Vishwato Mukham :

- All understanding, Jnana itself Yajna.
- Indra, Vayu, Varuna Agni Yajya.



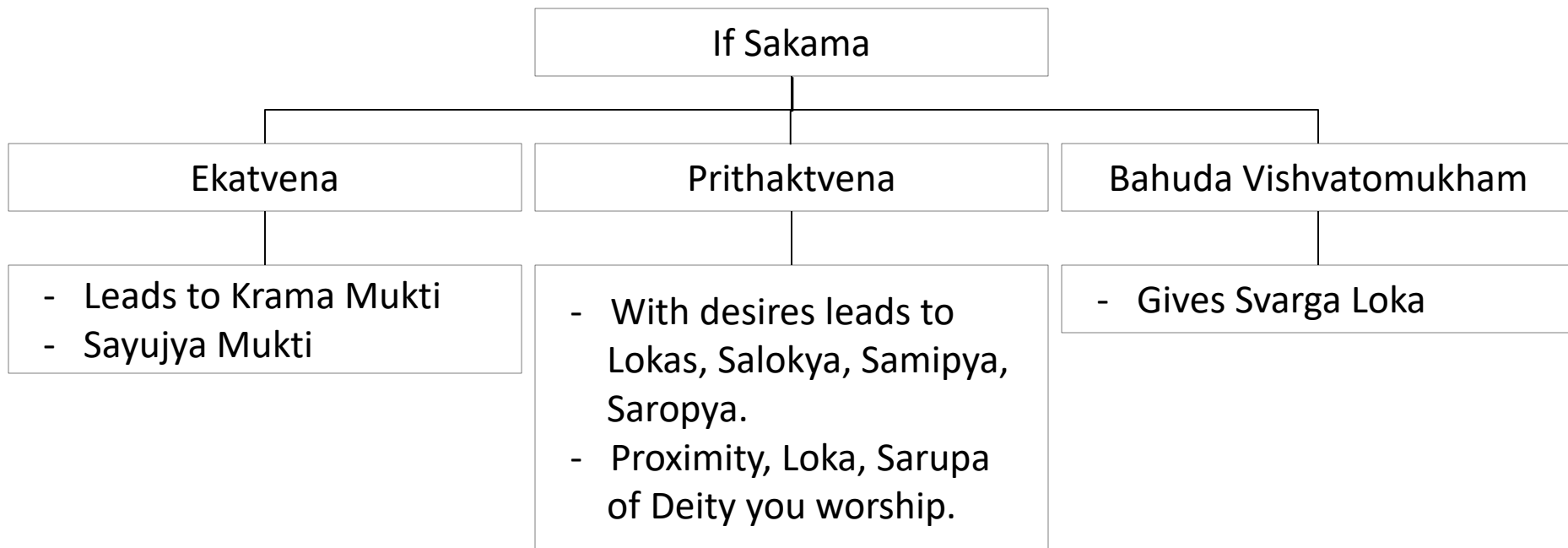
- Lord manifests as deities, varieties.
- Understand, it is God.
- Why more doing, not focusing?
- Varieties of spiritual practices classified into 3 Jnana Yajnas.



- Worship the Lord as nature of knowledge, Jnana Yajna, comprehension of Lord.

Primary	Anye
- Sravanam / Mananam / Nididhyasanam.	- Others, follow 3 types of practices as per their nature.

- Slowly Bahuda becomes Prithaktvena, Ekatvena, Jnani (Sravanam / Mananam / Nididhyasanam).
- Provided they are done with love and not for Phalam.



- If done with Nishkama, will purify mind and make you better and better.
- Will help you grow to reach the highest.
- Bhagawan alone manifests as the world.
- Verse 16 – 19 – 4 Verses, Bahuda Vishvato Mukham, manifold, manifestation as cosmos, Vishwaroopa.
- He alone is the entire forms which appears as Vishwa Roopa.

## Verse 16 :

अहं क्रतुरहं यज्ञः  
स्वधाहमहमौषधम् ।  
मन्त्रोऽहमहमेवाज्यम्  
अहमग्निरहं हुतम् ॥ ९-१६ ॥

aham kraturaham yajñah  
svadhāham aham auṣadham ।  
mantrō'ham aham ēvajyam  
aham agniraham hutam || 9-16 ||

I am the Kratu ; I am the sacrifice; I am the offering (food) to pitrs (ancestors); I am the medicinal herb, and all plants; I am the mantra; I am also the clarified butter; I am the fire; I am the oblation. [Chapter 9 – Verse 16]

### a) Kratuhu :

- Yaga enjoined by Veda, Srouta, Sruti Sambanda, Jyotishto Homa, Darsha Poornamasa, Soma Yaga, Agnishtoma.

### b) Yajnah :

- Preferred in Smriti – Vaishwadeva, Panchamaha Yajnah's.

### c) Svadhah :

- Offering given to Pitrus during Sraddah.

### d) Aushadam :

- Born from plants, food medicinal herbs.

### **e) Mantrah :**

- Chanted in Yagya.

### **g) Ajyam :**

- Ghee.

### **h) Agni :**

- Fire.

### **i) Hutam :**

- Action of offering
- Havana Kriya.
- Action, facets of Action



Kriya

Karaka



Fire, Ghee, Mantra, Yagnah

- I alone am Bahuda Vishwatomukham.

## Verse 17 :

पिताहमस्य जगतः  
माता धाता पितामहः ।  
वेद्यं पवित्रमोङ्कारः  
ऋक्साम यजुरेव च ॥ ९-१७ ॥

pitā'hamasya jagataḥ  
mātā dhātā pitāmahaḥ |  
vēdyam pavitramōṅkāraḥ  
ṛk sāma yajurēva ca || 9-17 ||

I am the father of this world, the mother, the sustainer and the grandsire; the (one) thing to be known, the purifier, (the syllable) Om, and also the Rk, the Sama and the Yajuh also.  
[Chapter 9 – Verse 17]

### a) Asya Jagatah Aham :

Pitha	Matha	Pithamah
<ul style="list-style-type: none"><li>- Father</li><li>- Abinna Nimitta Karanam</li></ul>	<ul style="list-style-type: none"><li>- Mother</li><li>- Upadana Karanam</li></ul>	<ul style="list-style-type: none"><li>- Pithamah</li><li>- Grandsire – Cause of cause</li></ul>

### b) Dhata – Karma Phala Dhata

- Bestower of fruits of action.

### c) Vedyam :

- Supreme Brahman to be known.

**d) Pavithram :**

- Auspicious, Gana Snanam, Japa, Puja.

**e) Ohmkara :**

- Name of Lord.

**f) Rik Sama Yajus :**

- From Ukara comes 3 Vedas.

A	U	M
<ul style="list-style-type: none"><li>- Rik</li><li>- Poetry format</li><li>- Limited Qtrs.</li><li>- Limited syllables</li><li>- Anushtap, Trishtup</li><li>- Gayathri – 24</li></ul>	<ul style="list-style-type: none"><li>- Sama</li><li>- Singing format</li></ul>	<ul style="list-style-type: none"><li>- Yajus</li><li>- Prose format</li><li>- No number of syllable limitation.</li><li>- No count</li><li>- Mandukya Upanishad</li></ul>

- Vedatrayi – Mantra classification.
- 4 classification by Veda Vyasa.

## Verse 18 :

गतिर्भर्ता प्रभुः साक्षी  
निवासः शरणं सुहृत् ।  
प्रभवः प्रलयः स्थानं  
निधानं बीजमव्ययम् ॥ ९-१८ ॥

gatirbhartā prabhuḥ sākṣī  
nivāsaḥ śaraṇaṃ suhṛt |  
prabhavaḥ pralayaḥ sthānaṃ  
nidhānaṃ bījamavyayam || 9-18 ||

I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house and the seen imperishable.  
[Chapter 9 – Verse 18]

### a) Gathihi :

- Gamyate iti Gathihi.
- What is attained is Gathi.
- Karma Phala is attained.
- Higher abodes – Brahma.
- Vishwa Srijaha – creators of world.
- Dharma – Mahan (Hiranyagarbha), Avyakta are called, Sattvic abodes.

### b) Bharta :

- One who gives Sukham.
- One who provides means of nourishment and Joy.
- Husband.

**c) Prabhu :**

- Swamy, Lord.
- One who owns.
- “Own myself”, control myself then swamy.
- One for whom there is swam, is Swami.
- Swam = Mind, one who holds other person as his, is a Swami.
- One can hold oneself also.

**d) Sakshi :**

- Witnesses good and Bad, Shubha – Ashubha Drastha.

**e) Nivasaha :**

- Lokas, Abodes where Jivas stay.

**f) Sharanam :**

- Refuge.

**g) Suhrutu :**

- Friend, without expecting anything one who supports.

**h) Prabhavaha :**

- Srishti Karta, cause.

**I) Pralayaha :**

- Into which everything gets destroyed.



### j) Sthanam :

- Sthithi Karanam.

### k) Nidhanam :

- That in which everything is kept, treasure house, repository.

### l) Bheejam Avyayam :

- Imperishable, invincible, seed, Maya.
- Maya is that in which all Samskaras, Vasanas, beings, thoughts are there, Nidhanam.
- From that everything comes.
- **From Maya, everything comes in time.**
- In Nidhanam, you keep things which will be used later.
- Repository, need later, take out.

### m) Beejam :

- Source of entire creation, Prakrti, Maya.
- Trigunatmika, Sattva / Rajas / Tamas – in which everything exists.

### n) Avyayam :

- Imperishable till you get knowledge.
- World perishes and goes to Maya.
- Maya remains only in knowledge.
- Therefore Avyayam.
- What all I do? Enough of I am, I am...

## Verse 19 :

तपाम्यहमहं वर्ष  
निगृह्णाम्युत्सृजामि च ।  
अमृतं चैव मृत्युश्च  
सदसच्चाहमर्जुन ॥ ९-१९ ॥

tapāmyaham ahaṁ varṣaṁ  
nigr̥ṇhāmyutsr̥jāmi ca |  
amṛtaṁ caiva mṛtyuśca  
sadasaccāhamarjuna || 9-19 ||

(As Sun) I give heat; I withhold and send forth the rain; I am immortality and also death, both existence and non-existence, O Arjuna. [Chapter 9 – Verse 19]

### a) Aham Varsham Tapami Aham :

- I scorch as the Sun.

### b) Nigrhnami :

- I take back, absorb.
- What is rained on earth, I absorb back as Rasah, I create clouds.

### c) Utsrijami Cha :

- I create water cycles.
- O<sub>2</sub>, N<sub>2</sub> cycle because of which cosmos runs perfectly.
- Rainy – months.. See god in rain, clouds, lightening.

### d) Amrutam :

- Nectarine food is also me.

**e) Mrtyuscha :**

- Death.

**f) Manifestation – Sat :**

- Seen, cognized, visible perceived, body, gross.

**g) Asat :**

- Not visible to eyes, thoughts.
- Invisible, subtle.
- What sustains gross and subtle, the cycles, also is me.
- Cause and run the cycles.
- Worship – Varuna, cosmic water cycle, fire – warmth and coolness cycle, deity of destruction – Rudra – Pralaya, creator – Prabhava I am, any facet of creation, Swami, Prabhu.
- Worship me anyway, you come to me.
- Call me by any name, doesn't matter, you come to me.
- Sarva Deva Namaskaram.
- Keshavam Prati Rit chati.
- Not alone, also.
- Gita, universal scripture.
- Be good Hindu, Muslim, you are a hindu.
- Beauty of Sanatana Dharma.

- Ekatvena, Pritaktvena, Bahuda, Ok.
  - You don't think about me, that's not ok.
  - Freedom in this manner.
  - Choice in method.
  - Not in the purpose.
- **If you don't have purpose, will become Rakshasi or Ashuri.**
- If purpose is Brahman, methods many, you are Deivi Sampat.
  - Nobody can challenge Sanatana Dharma, tradition, most accommodative, logical tradition of truth, no narrowness, fanaticism, there is total acceptance in fullness, that is the strength.
  - Sakamis – not Bharta... what happens to them?

## Lecture 5

Revision :

Mahatmas :

- Progress in spiritual pursuit and get liberated.
- How?

Chapter 9 – Verse 14 :

सततं कीर्तयन्तो मां  
यतन्तश्च दृढव्रताः ।  
नमस्यन्तश्च मां भक्त्या  
नित्ययुक्ता उपासते ॥ ९-१४ ॥

satataṁ kīrtayantō mām  
yatantaśca dṛḍhavratāḥ ।  
namasyantaśca mām bhaktyā  
nityayuktā upāsatē || 9-14 ||

Always glorifying Me, striving, firm in vows, prostrating before Me, and always steadfast, they worship Me with devotion. [Chapter 9 – Verse 14]

- Beautiful verse.
- Revealing in me, glorifying.
- Ever in connection with Lord, Keertanam, glorification.
- Descriptions of Lord provided in Upanishads.
- Greatest glory, Lord – being the self.

## Chapter 10 – Verse 20 :

अहमात्मा गुडाकेश  
सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च  
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa  
sarvabhūtāśayasthitaḥ ।  
aham ādiśca madhyaṃ ca  
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Mind ever dwells in the Lord.
- As Guru elaborates on spiritual wisdom, their minds rise with that.
- Not only in presence of Guru, must continue reflection, Yatantaha, personal self effort, Mananam.
- Through Sravanam and Mananam, they are firmly established in values required for spiritual pursuit.
- Dridhav Vrata, Ahimsa, Sadhana Chatustaya Sampatti.
- Rooted in values, strive in spiritual pursuit.
- If not rooted in Values, and one strives, it will not work.

### Example :

- Starting vehicle without petrol, wont start.

- Values nourish the spiritual pursuit.
- **Anybody can study, everybody can't grow.**
- **Anybody can think, reflect, can gain clarity but no transformation.**
- Spiritual pursuit is more about goodness and nobility which creates transformation.
- What knowledge does is a wee bit, goodness does a lot.
- Knowledge can't do anything without goodness supporting it.

### Example :

- To paint, need canvas.

Goodness	Painting
Canvas	Knowledge

- Yatantashcha Dridav Vritaha.
- Vrta – spiritual disciplines are Dridha, strong.
- An ounce of practice is worth more than tons of knowledge.
- Namasyantam Mam Bhaktya.
- Mam here is Saguna Rupa, by implication refers to Saguna Bhakti.

Namaskara	Nirguna – Namaha
- Physical, Saguna form	- Namastu becomes Aikyam Prabhavadet.

- Namasyantha – refers to Guru and Devotion to Lord.
- We receive so much from mother, father, Guru, embodiments of Lord in our perception.
- One who has love for Saguna Bhagavan and Devoted to Guru, finding many ways to be connected to Lord.
- Nava Vida Bhakti...
- Finally meditate...
- To go to “Nididhyasana”, requires greater caliber of Antahkaranam which comes from Saguna Upasana.
- Sravana, Mananam, Bhakti all Sadhanas in one verse.

## Brihadaranayaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanti ātmanastu kāmāya putrāḥ priyā bhavanti na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti ātmanastu kāmāya paśavaḥ priyā bhavanti na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti ātmanastu kāmāya lokāḥ priyā bhavanti na vā are devānāṃ kāmāya devāḥ priyā bhavanti ātmanastu kāmāya devāḥ priyā bhavanti na vā are vedānāṃ kāmāya vedāḥ priyā bhavanti ātmanastu kāmāya vedāḥ priyā bhavanti na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti ātmanastu kāmāya bhūtāni priyāṇi bhavanti na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty ātmā vā are draśṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreya ātmani khalvare dṛṣṭe śrute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥



He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Atmavare Drishtavyaha, Mantavyaha, Nididhyasitavyaha.
- Then Vigyana Darshana happens.
- In 14<sup>th</sup> verse, Bhagawans promise of 1<sup>st</sup> verse, Jnana Vigyana Sahitam is revealed.
- Concise manner puts it here, highest level.

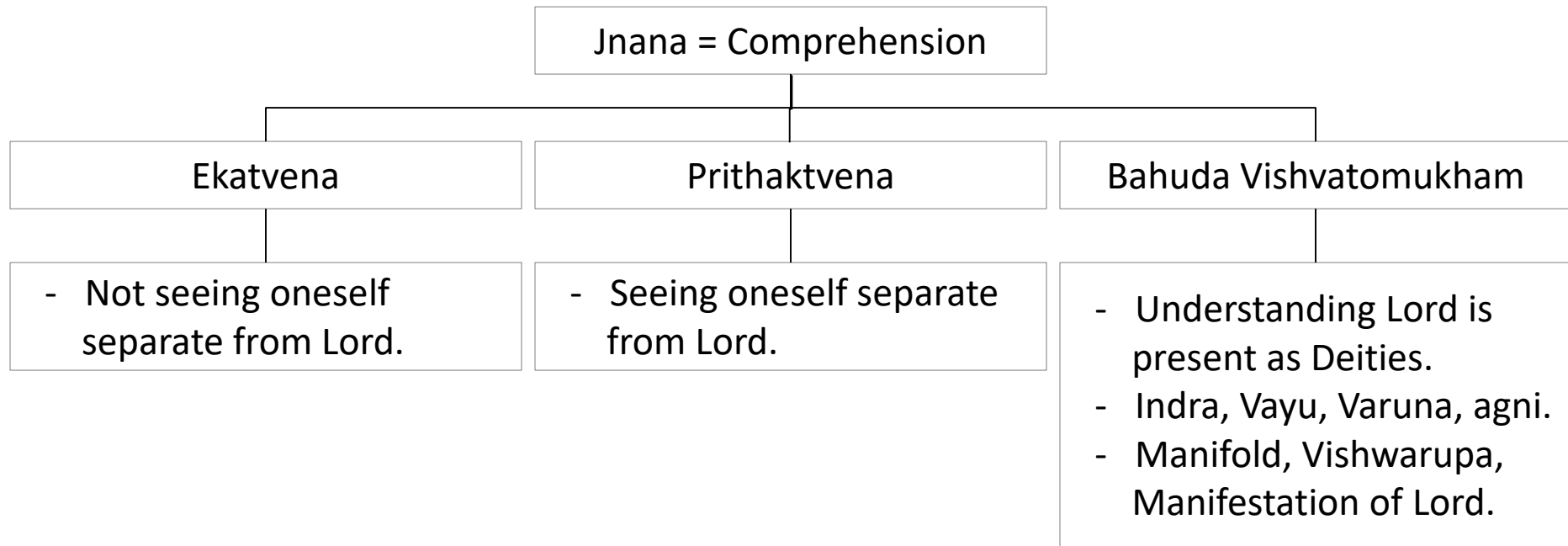
## Chapter 9 – Verse 15 :

ज्ञानयज्ञेन चाप्यन्ये  
यजन्तो मामुपासते ।  
एकत्वेन पृथक्त्वेन  
बहुधा विश्वतोमुखम् ॥ ९-१५ ॥

jñānayaajñēna cāpyanyē  
yajantō māmupāsātē |  
ēkatvēna prthaktvēna  
bahudhā viśvatōmukham || 9-15 ||

Others also, offering the 'wisdom sacrifice' worship Me, regarding Me as One, as distinct, as manifold Me, who in all forms, faces everywhere. [Chapter 9 – Verse 15]

- Jnana Yagna – knowledge, vision they have becomes worship for others who relate to the Lord also.



### I) Tamouttama :

- Best knowledge – verse 14 – Sravanam / Mananam / Nididhyasanam with Bhakti.

### II) Ekatvena :

- Uttama – vision is there no knowledge.

### III) Bahuda Vishwato Mukham :

- Adharma.
- In the movement of seekers in spiritual pursuit, you find these gradations.
- All are Mahatmas.

- Presentation of Vishwato Mukham... Verse 16, 17, 18, 19.
- Surya – Rain – Food – Cycle.
- Bhagavan is everything and then do worship.
- All for Mahatmas, Nishkamas, goal is Bhagavan.
- Now Sakamas, goal not the Lord but their own pleasures, happiness, petty joys and want future joy and happiness.
- Not for liberation, whatever is inclination, life will be there, Yo Yath Sraddha Sa Eva Saha.
- Go through meaningless repetitive experience of Sakama Bhaktas in verse 20, 21.

## Verse 20 :

त्रैविद्या मां सोमपाः पूतपापाः  
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोकम्  
अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९-२० ॥

traividyaṁ māṁ sōmapāḥ pūtapāpāḥ  
yajñairiṣṭvā svargatiṁ prārthayantē |  
tē puṇyamāsādyā surēndralōkam  
aśnanti divyān divi dēvabhōgān || 9-20 ||

The knowers of the three Vedas, the drinkers of soma, purified from sin, worshipping Me by sacrifices, pray for the way to heaven; they reach the holy world of the lord of the gods and enjoy in heaven the divine pleasures of the gods. [Chapter 9 – Verse 20]

### 2 types of Worship

- Want Bhagawan
- Nishkama
- Everything subdued in the overall love of God.
- When desires come, they do Foo Foo, like to clear smoke and see fire.
- In Real of liberation

- Want worldly desire, pleasures fulfilled.
- Sakam
- No Foo Foo, want only worldly desires.
- In realm of Punar Janma.

### **a) Tri Vidya :**

- Rik, Sama, Yaju – Metres of Karma Khanda, not Vedanta.
- Seek knowledge of doing Rituals for pleasures, in another Realm, after fall of body.

#### **Priest**

- Rig Veda – Hotru
- Yajur Veda – Advaryu
- Sama Veda – Udgatru

### **b) Yagnaihi :**

- Soma Yaga – Agnishtoma.

### **c) Mam Ishtva :**

#### **Soma Yaga :**

- Vasu, Rudra, Aditya.
- Ashta Vasu – 8 deities of directions.
- Shudra Devatas.
- All worshipping Lord only.
- Paramatma manifests as all these.
- Soma Lata – Liquid – used for Havana creator with Mantras brought in chariot.
- Remanence, drink Soma, Yagya complete.
- Has intoxicating effect Soma Juice.

#### d) Puthapapa :

- Sins are destroyed, which are obstacles to reach Swarga.
- **All sins destroyed by knowledge, not action, if sense of individuality is dropped which can happen only through knowledge.**
- Sinner goes, sin goes.
- Here wee bit of sins which are Pratibandha, obstacle goes for Svarga.

#### e) Svargatim Prartha Yante :

- Seek Svarga with so much of effort, expenditure.
- Abode of Svarga, not chitta Shuddhi, not Bhagavat Bhakti.
- Seek material things only in religious pursuit.
- Religious pursuit must be connected with Bhagavan, then only its true pursuit.
- In Bahuda Vishwato Mukham, they seek Chitta Shuddhi.

#### f) Tey Divi Punyam Surendra Lokam Asadya Divyan Deva Bhogan Ashnanti :

- If action done correctly without deficiency.

#### Chapter 2 – Verse 40 :

नेहाभिक्रमनाशोऽस्ति  
प्रत्यवायो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य  
त्रायते महतो भयात् ॥ २-४० ॥

nēhābhikramanāśō'sti  
pratyavāyō na vidyatē |  
svalpam apyasya dharmasya  
trāyatē mahatō bhayāt || 2-40 ||

In this, there is no loss of effort, nor is there any harm (production of contrary results). Even a little of this knowledge, even a little practice of this yoga, protects one from the great fear.[Chapter 2 - Verse 40]

- Revise, perfect notes, again and again.
- Seeking Svarga, attain that after body falls.
- Divi = Svarga Loka.
- In higher realms, that Punya Phalam, Sura – Indra.
- Sura = Devata, Sura Indra = King of Devas, reach Svarga Loka.
- Divyan – Pleasures not attained by Manushya.
- Deva Deha – gets pleasures.
- What is Anishta about Svarga?

## Verse 21 :

ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्नाः  
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam  
kṣīṇē puṇyē martyalōkaṁ viśanti |  
ēvaṁ trayīdharmamanuprapannā  
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

### a) Tey :

- Sakamas, with wishes and wants.

### b) Tam vishalam Svarga Lokam Bhuktwa :

- Long lasting Svarga... after having enjoyed, Soma Yaga gives Punyam currency to stay in Svarga.
- **Papa and Punya are currencies for positive and negative experiences moment to moment.**

Negative Currency	Positive Currency
Earn Papam, Dukham	Earn Punyam, Sukham



- When you go through Joy and sorrow some of it is expended.
- Gaining Punya is gaining currency, wealth required for expenditure.
- As they enjoy, Punya expended.

**c) Punye Vishanti :**

- When Punya exhausted got by Ritual, Deha Dissapears.

**d) Martya Lokam Vishanti :**

- Reach Land of mortals.

Martya	Amartya
<ul style="list-style-type: none"> <li>- Manushya</li> <li>- Death worthy</li> <li>- If ant sees us, we are Amartya</li> </ul>	<ul style="list-style-type: none"> <li>- Devata, live for long time.</li> </ul>

- Martya is relative.
- Vishanti – enter... back.
- What have they gained? Holiday from Samsara.
- Through Jnana Yoga or Ekatvena, Prithaktvena, Bahuda, could have got liberated but in Svarga a holiday and are back.

**e) Evam :**

- In this manner.

**f) Trayi Dharmam Anupprapannaha :**

- Trayi – Karma Khanda – Rik, Yajus, Sama Dharmam, to be done.

- Veda Vihita Karma = Dharma.
- Adharma = What should not be done as per Veda.
- Surrendered to a Yagya and Yaga karma, enticed by glorious experiences possible.

## Chapter 2 – Verse 42 :

यामिमां पुष्पितां वाचं  
प्रवदन्त्यविपश्चितः ।  
वेदवादरताः पार्थ  
नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ  
pravadantya vipaśchitaḥ |  
vēdavādaratāḥ pārtha  
nānyadastīti vādinaḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

- Artha Vada, glorification, to catch them into spiritual pursuit, these things mentioned, to follow life of goodness.
- What do they get.

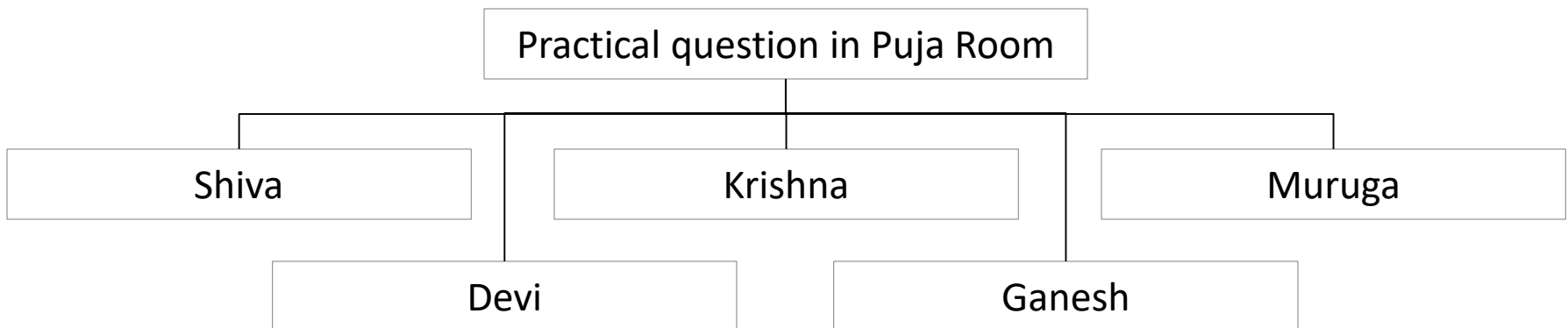
## g) Kama Kama Gatha Gatham :

- Get those results of those desire.
- Desired by desire = Svarga Phalam.
- Desire to go to Svarga.
- Gatha, Gatham – never permanent.
- Always temporary.

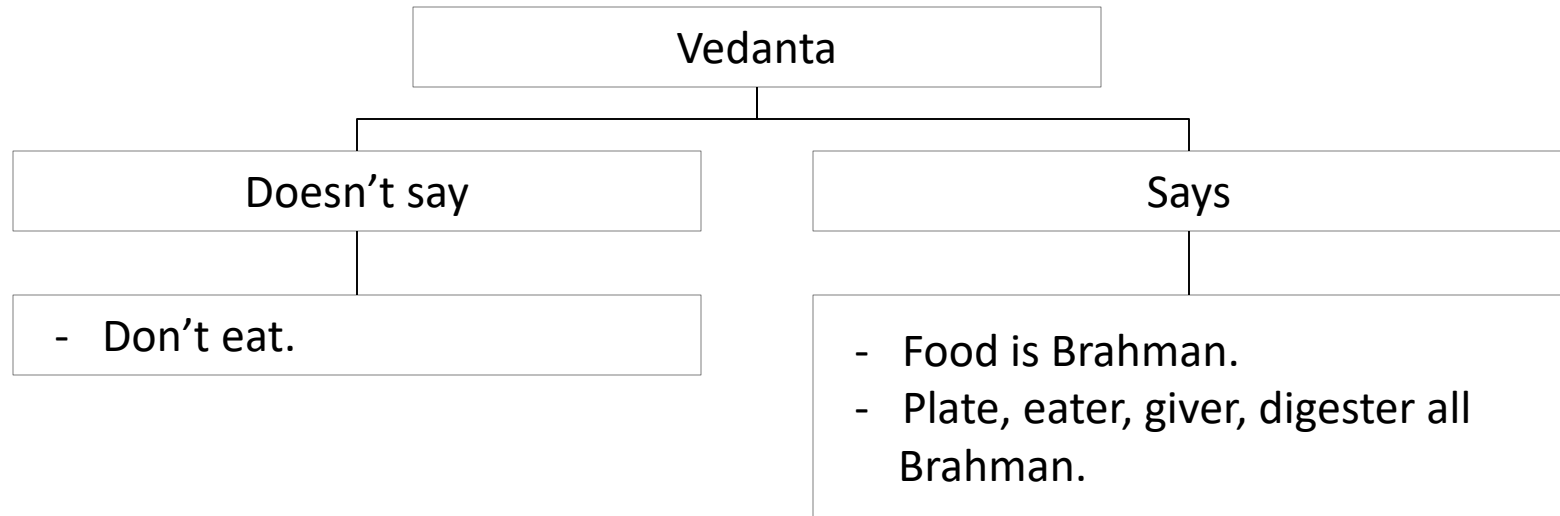
## h) Labanthe :

- They get this.
- Waste of life.
- When you have unique opportunity to save yourself from Samsara, all you got is holiday in new realm.
- Again suffering, ABCD – 1, 2, 3, 4,... maths table, 2 x 2 – Sir 4, grace marks to pass, fall in love, married, children, you know nothing, Svarga, Samsara cycle.
- Get out....
- **Greatest happiness of life cannot equal the peace of the Lord.**
- Pleasures, tickling's in life cannot be compared to the peace of self realisation, God realisation or Bhakti.
- Give it up, don't go to that path...
- Go through path of Mahatmas... satatam Kirta Yanto Mam... Jnana Yagyena, Ekatvena...
- Do Rituals also, for Citta Shuddhi.

## Example :



- See them all as me – Bhagawan says, don't take any photo out, see me as the whole world.
- **Vedanta never against anything that you do, it only corrects the vision with which you do things.**



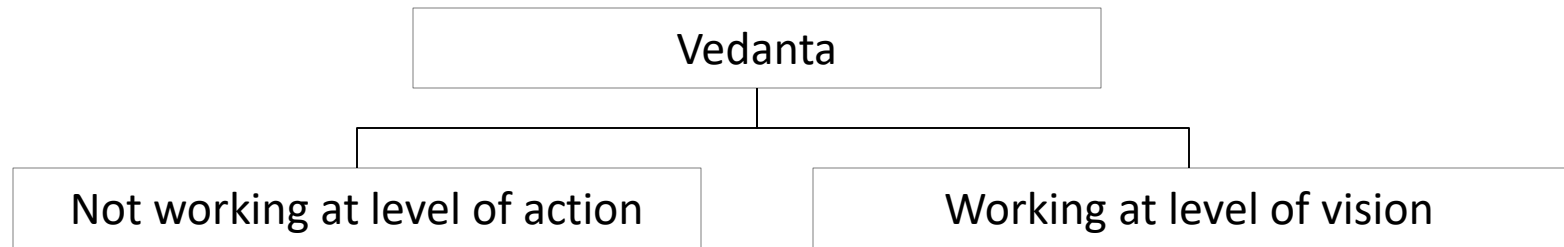
### Chapter 15 – Verse 14 :

अहं वैश्वानरो भूत्वा  
प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः  
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

ahaṃ vaiśvānarō bhūtvā  
prāṇināṃ dēham āśritaḥ |  
prāṇāpānasamāyuktaḥ  
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

## Very Important :



- Drop Svargatim Prapta Yante.
- **Do all rituals if you love rituals but ask for Jnanam, Bhagavat Bhakti.**
- All depends on inclination.
- **Vedanta never says do this, do that... think this, not that.**
- **You are not going to be changed, your thinking is going to be changed.**
- In this way, sorry go around giant wheel, ups and downs,... not merry go round... on the ground.
- Nishkamas – have done Satatam Keertam.. Look at that.

## Verse 22 :

अनन्याश्चिन्तयन्तो मां  
ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां  
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām  
yē janāḥ paryupāsātē |  
tēṣāṁ nityābhiyuktānām  
yōgakṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

### a) Anya – Ananya :

Anya	Ananya
- Other than Bhagavan	- No Anya - Nothing other than Bhagavan. - For them, only Lord is.

- Understanding everything is Bhagavan only, there is nothing other than Bhagavan which exists, pure Satchit Ananda alone is, Ekam eva Advitiyam Brahma, Neha Nana Asti Kinchana, no Diversity what so ever.

## Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |  
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ  
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

## Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

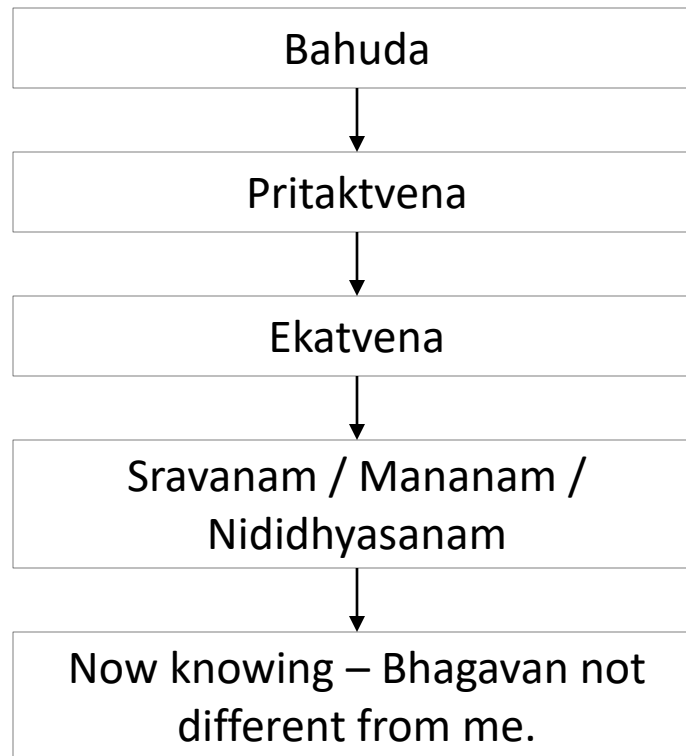
By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Understanding Ananya nature, Bhagavan alone is,

### b) Chinta Yantaha :

- Abide in knowing, God alone is.
- Knowing oneness with the Lord, not differentiating from the Lord.

## Spiritual Journey



- **I am not different from Bhagavan, only Bhagavan is, No I, just Lord alone is.**
- In this way, those who meditate in this way, abide in this way, know in this way.

### **c) Ye Janaha Pari Upasate :**

- Those Mahatmas, without any brake they abide in this :
  - Ramana Maharishi
  - Ramakrishna Paramahansa
  - Rama Tirtha.



- Great Mahatmas minds are pulled towards this, Pari Upasate, fully devoted to this, connected with this.
- As their depth in this wisdom becomes more and more, heart becomes more purified, imbued with vairagya.
- Many things done, before one stops.
- Mind gravitates to Bhagavan.
- Mind can't think of anything else, other than Bhagavan.
- State of Abidance in Jnanam, mind gets dissolved in Bhagavan, remain with Bhagavan always, called Pari Upasathe.
- No time for other things, mind only gravitating to the Lord.
- Wants to meditate on Bhagavan always, movement of spiritual pursuit.
- Highest abidance in Lord, who will take care of them?

#### **d) Tesham Nityabi Yuktanam :**

- Nitya Abhi – Yukta – always fully united.
- No world, only Lord is Parama Virakta Mahatmas.
- Who takes care of them?
- Bhagawan carries heart away, makes heart dissolve in yourself, what happens to them?

#### **e) Yoga Kshemam Vahaamyaham :**

- Aham – Tesham Yoga Kshemam Vahami.

- I bear, carry, their Yoga Kshema.

Yoga	Kshema
<ul style="list-style-type: none"> <li>- Apraptasya Praptihi.</li> <li>- Gaining whats not there but required.</li> <li>- To unite</li> </ul>	<ul style="list-style-type: none"> <li>- Praptasya Rakshanam</li> </ul>

- Vahami – used for servants who carry things, to personally carry as burden, weight.
- Not Dadami – to give.
- Their requirements I take care.

- **Kshema :**

Whatever requirement, which comes, is protected for the person as and when required.

- I do that job, heart reveling in the Lord, not taken for a ride, I am there.
- Spiritual, not Pavam category, don't mistake his power.
- Bhagawan comes for bhaktas, Bhakta Rakshaka, Paripalaka, Dheena Dayala, Bhakta Sevaka, Bhakta Paradina, (Controller of Bhakta).
- Conditions stringent.

• **As long notion “I” is there, this Yoga Kshema can't happen.**

- Don't think Bhagawan is separate from them, merged in Bhagawan.

### e) Pari Upasate :

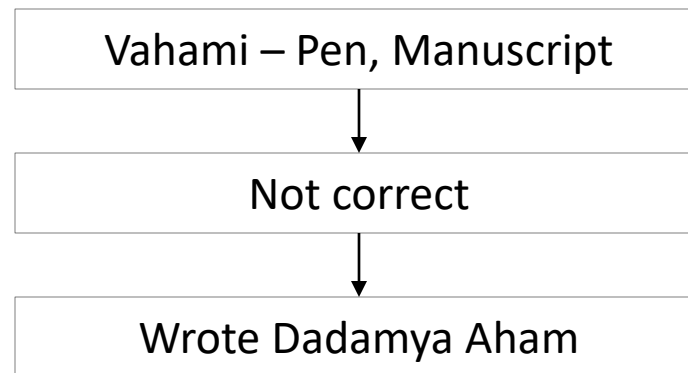
- Ever reveling in the Lord.

### f) Nitya Abhi Yuktanam :

- Never disconnected.
- Abi – full devotion, in every way.
- I take care, he is mine, I am his Swami, I look after Yoga – Ksema, my job.

### Incident :

- Mahatma – Neela Kanta – lived in Puri.
- **Mahabharatha Authentic commentary Neelakanti, 100,000 verses.**
- So much knowledge and wisdom in Mahabharatha, requires tremendous mind.
- Gita comes in Mahabharatha.
- **Comments on this verse :**



- **Vahami not correct, Dadami...**
  - **Went to Sagara to take Bath.**
  - **Young boy called Ma..., had huge basket on head.**
  - **She kept Basket down.**
  - **Who made you carry this?**
  - **Your husband... hurt me here.**
  - **Mahatma eating... wife not angry – wild.**
  - **Yoga Kshema Vahamyaham is perfect.**
- Even if we don't fulfill conditions, he comes to protect us.
  - He doesn't wait for us to fulfill these conditions.
  - Give him a little, he rushes to us..
  - Bhagavan takes care of Sadhakas, it's a fact.

• **Tell God, I am yours, he will take care of you.**

- That is glory of Bhagawan.
- Rama – Lakshmana attach robbers.
- Every Bhakta is unique.
- See in your life, how Bhagawan has helped, surrender should be there, pushes us to a corner, makes us totally incapable, no resort, no support, no resort, lost... he comes.
- That is his nature...
- Never gives up Devotee, ever with Devotee.

- **Never be frightened, never alone, greatest power with you because you belong to God.**

- Yoga Kshema on Vahamyaham.
- Those who seek you with love, highest result you give, of fulfillment.
- You only are appearing as Aditya, Rudra, Soma Yaga, event to Svarga – and come back.
- Lord you are partial, you only are Vasu, Rudra, worshipped you only, why partiality.

## Lecture 6

Revision :

Chapter 9 – Verse 22 :

अनन्याश्चिन्तयन्तो मां  
ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां  
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām  
yē janāḥ paryupāsātē |  
tēṣāṃ nityābhiyuktānām  
yōgakṣēmaṃ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- Bhagavans fondness for Devotees is very evident.
- Those who give all their thoughts to me, I take burden of their thoughts also, they don't take any thought to themselves.
- Their minds tilted to lord always, Ananya Chinta Yaha.
- I start doing for them what they ought to do for themselves.
- Yoga Kshemam Vahamya Aham.

Question :

- Bhagavan takes care of Yoga and Kshema only for Devotees?

- Is he not Prabhu of all?
- Partial?
- In case of special devotees he takes care, in others, he gives them the energy to do it themselves.

Enables self effort	Special Devotees
- For others.	- I do for them. - They have given thoughts and whole mind to me.

### Question :

- What about those devoted to Shudra Devatas – Vasu, Rudra, Aditya, Shani, Rahu, Ketu.

### Chapter 9 – Verse 20 :

त्रैविद्या मां सोमपाः पूतपापाः  
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोकम्  
अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९-२० ॥

traividyaṁ māṁ sōmapāḥ pūtapāpāḥ  
yajñairiṣṭvā svargatiṁ prārthayantē |  
tē puṇyamāsādyā surēndralōkam  
aśnanti divyān divi dēvabhōgān || 9-20 ||

The knowers of the three Vedas, the drinkers of soma, purified from sin, worshipping Me by sacrifices, pray for the way to heaven; they reach the holy world of the lord of the gods and enjoy in heaven the divine pleasures of the gods. [Chapter 9 – Verse 20]

- They also worship Lord, Vishwato Mukham.

Bhaktas	Others
<ul style="list-style-type: none"><li>- Worship Lord</li><li>- Gets fulfilment</li><li>- Kruta Krutyata</li></ul>	<ul style="list-style-type: none"><li>- Indirectly worship Lord through Devatas.</li><li>- Gets petty results.</li></ul>

- Verse Big difference?
- Verse 23 + 24.
- Similar to Chapter 7 – similar topics there.



## Verse 23 :

येऽप्यन्यदेवता भक्ताः  
यजन्ते श्रद्धयान्विताः ।  
तेऽपि मामेव कौन्तेय  
यजन्त्यविधिपूर्वकम् ॥ ९-२३ ॥

yē'pyanyadēvatābhaktā  
yajantē śraddhayānvitāḥ ।  
tē'pi māmēva kauntēya  
yajantyavidhipūrvakam || 9-23 ||

Even those devotees, who, endowed with faith, worship other gods, worship Me alone, O son of Kunti, (but) by the wrong method. [Chapter 9 – Verse 23]

### a) Ye Anya Devataha Bhaktaha :

- Those who are Devotees of other deities, cosmic functionaries, not worshipping Lord directly.
- Responsible for cosmic functions, Shudra Devata.
- How they worship?

### b) Yajante Sraddhayayan Vitaha :

- Yajante – worship.
- Through rituals, Vedic Sacrifices, Jyotishtoma, Agnishtoma, Soma Yaga, Darsha Poornamasa, Kareeri Yasthi.
- Endowed with devotion, supremely devoted.

### c) Tepi Kaunteya Mam Eva Yajanti :

- Worship me alone.

- Chandra, Ketu, Shani, Small deities.
- I manifest as the deities.

**d) Avidhi Poorvakam they worship :**

- Their worship based on Avidhi.
- Rusted and springs from ignorance.
- Not Vidhi, not right manner which will give liberation.
- Method of liberation, means of worship, is knowledge of the Lord.
- Not worshipping with right knowledge conducive for liberation.
- Avidhi Poorvakam – Rooted from ignorance, not helpful in path to liberation.
- Bahuda Vishwato Mukham – Jnana Yagya, worship deities, they are also Mahatmas.
- One knows there, that other deities, are manifestation of Bhagavan.
- Their connection is with Bhagavan.
- Here Avidhi Poorvakam, not in the manner, prescribed manner, not with precept of knowledge but rooted in ignorance.
- What is the ignorance.
- Because of ignorance result has become finite.

In Ignorance	Knowledge
<ul style="list-style-type: none"> <li>- Can't give perfect result.</li> <li>- Worship with Sraddha but don't gain highest result.</li> </ul>	<ul style="list-style-type: none"> <li>- Gives perfect result of infinite.</li> <li>- Helps you to connect with the highest.</li> <li>- Purifies mind and enables you to go forward.</li> </ul>

## Verse 24 :

अहं हि सर्वयज्ञानां  
भोक्ता च प्रभुरेव च ।  
न तु मामभिजानन्ति  
तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४ ॥

aham hi sarvayajñānām  
bhōktā ca prabhurēva ca |  
na tu māmabhijānanti  
tattvēnātaścyavanti tē || 9-24 ||

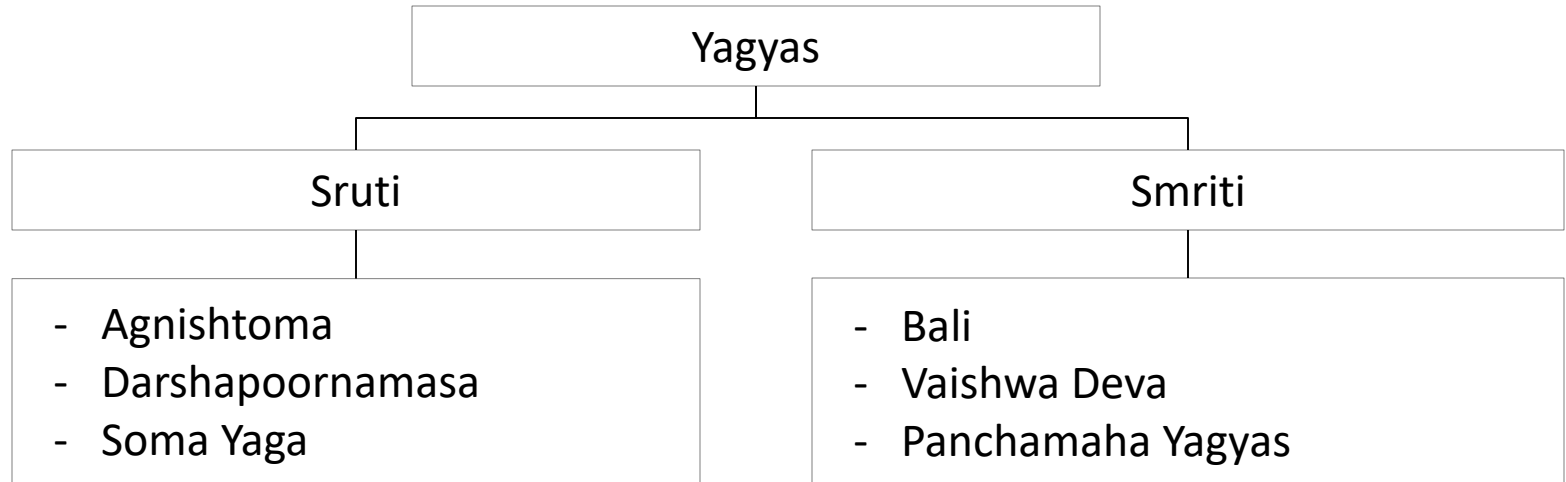
(For) I alone am the enjoyer and the Lord of all sacrifices; but they do not know Me in essence, and hence they fall (return to this mortal world). [Chapter 9 – Verse 24]

### a) Aham :

- Bhagavan, Vasudeva, Sri Krishna, the supreme reality, Ishvara.

### b) Sarva Yagyanam :

- All the various types of Yagyas.



- All worship addressed to Vayu Devata Agni, Indra, Rahu, Ketu...
- Many Pujas done for Upadevatas before Yagas.

### c) Aham Boktacha Prabhucha :

- I am the enjoyer of Yagyas.
- I receive offerings made to all deities, final receiver.
- **Even though you are worshipping the deities who is the Antaryami, life of deities, Chetana Jiva within those deities, indweller of those deities.**
- **It is me.**

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- I am the Kshetrajna, Atiyajna, receiver of Puja.
- Vishnu – Yajna Pathi – as Antaryami, Ishvara.
- As Antaryami, Bagawan becomes Boktha.

- As indwelling spirit of all those deities, as the very living presence within all deities, I am the receiver.

#### **d) Prabhur Eva Cha :**

- I am Karma Phala Dhata.
- Svatantriyena, without depending on anybody, I give Karma Phala, karma Phala only by Ishvara.
- No Rudra, Aditya, can give Karma Phalam.
- Through the means of all deities, I receive.
- Final dispatch of Karma Phala by me only.
- Post Box → Post office – Despatch from there.
- All deities = Post boxes.
- Receiving – H.O – Top person, despatcher, receives through post boxes.
- As Antaryami within all deities, I receive the worship, Puja, I myself give results according to the worship, actions, undertaken.
- I am Bokta, receiver of Puja and Prabhu, Dispenser of the results.

<b>Personally</b>	<b>As Antaryami of Deity</b>
- Karma Phala Dhata	- I am receiver - Boktar Cha Prabhur Eva Cha.

- In this way, they do not know, not connected to me.

- If they had known, they are worshipping me alone, connection would have to happen to me.
- Once connected to me, lot of changes happen in the mind. Bhagwan gives me purity of mind, Bhagavat Smarana would have happened.
- They are doing right things but not with right attitude, right background of knowledge, Avidhi Poorvakam.

#### e) Tattwena Na Mam Abhijanati :

- They do not know me in my true nature.
  - I. As Bokta – Antaryami
  - II. As Prabhu – Sakshat.

#### f) Tattvena Cyavanti :

- Because mind is not evolving because of worship, not connecting with me.
- If connected with Bhagavan, mind would have got purified.

<ul style="list-style-type: none"> <li>• <b>Presence of Lord, thinking of the Lord purifies mind.</b></li> </ul>
--

- Here, no thinking of Lord, only mind in action.
- Get flowers, fruit, cloth, milk, mind in objects of worship, 12 pots, 16 pots.
- Therefore, do not connect to Tattwa, knowledge not happening.
- If you worship the Lord, change happens.
- If that doesn't come, no internal transformation.

- Mei Arpita Karma has not happened, they fall, they Chavanti, spiritual benefit does not take place, fall into deeper Samsara.
- If they do Karmas perfectly, it will give the result, Svargatim Prapta Yante, again come back.
- Ksheene Punye Martya Lokam Vishanti.
- This is the fall in Samsara.
- Suppose you know, through Vayu, Indra, they are Bhagavan's manifestation, Bhagavan appearing as Vayu, Aditya, as cosmic functionaries, how glorious you are, what a beautiful cosmos you have set up, lovely officiating functionaries, masters for cosmos, then mind touches Bhagawan.
- Bhagawan you are the Brahman, Bokta, Yajnovai Vishnu.
- What opportunity, you have given me, mind changes, heart changes, love comes, Bhakti springs, heart purified, Chitta Shuddhi happens, Sravanam / Mananam / Nididhyasanam happen, person liberated.
- Chain reaction happens because of Gods touch.
- Awareness of God as Prabhu, as Bokta works wonders.
- Those who worship in Nishkama, Becomes Bahuda Vishwato Mukham, Jnana Yagya.
- Those who know only Bhagawan and Sakama, desire is there, they do Upasana, then they get Salokya, Samipya, Sarupya Mukti.
- With Bahuda Vishwato Mukham, Aham Graha Upasa done, they will get Krama Mukti.

- With Nishkama, hearts purified, go through path of Ananya Chintayanto mam.
- Get whole picture.
- This does not happen to Sakama Baktas and hence fall is there.

- **Problem :**

- Not understanding the worship of deities.**

- That is the mistake.
- Think of me, Ishvara, I will purify you?
- With this ignorance if one worships, results will be finite.



## Verse 25 :

यान्ति देवव्रता देवान्  
पितृन्यान्ति पितृव्रताः ।  
भूतानि यान्ति भूतेज्याः  
यान्ति मद्याजिनोऽपि माम् ॥ ९-२५ ॥

yānti dēvavratā dēvān  
pitṛn yānti pitṛvratāḥ |  
bhūtāni yānti bhūtējyāḥ  
yānti madyājinō'pi mām || 9-25 ||

The worshippers of the devas or gods go to the devas; the ancestor-worshippers go to the pitrs or ancestors; worshippers of the bhutas go to the bhutas or the elements; but my worshippers come to me. [Chapter 9 – Verse 25]

- **Not understanding Bhagavan as Bokta and Prabhu, if worship is according to your mind, then results can't be me.**

### a) Avidhi Poorvakam :

- Not in alignment with Moksha Marga, but alignment with ignorance.
- According to difference in Antahkaranam, Sattvika, Rajas, Tamasa, alter will worship.

### b) Yanti Deva Vrtam Devam :

- Pure Sattvika mind, will go to Bhagawan.
- Relative Sattvika mind get attracted to deities.
- Love to perform Yagya, Yaga.
- With worship of deities, will reach the deities.

- Salokya.
- Worship Indra, go to Svarga.
- Worship Vayu – go to Vayuvya Loka.
- Worship Agni – Deity, will go to Agni Loka.
- H.O – Indra.

**c) Pitru Yanti Pitru Vrataha :**

- Worship Pitru deities, will go to Pitru.
- Rajasic worship.

**d) Tamasic, worship Bhuta, Yaksha, Rakshasha :**

- They want different things, goats.

**e) Bhutani Yanti Bhutejyaha :**

- They will go to Yaksha and Rakshashas.

**f) Yanti Mad – Yajino Pi Mam :**

- Those who worship, they reach me.
- Effort is same, Sraddha is same.
- Object of devotion changes, result changes.
- Get finite results worshipping them.
- Get infinite result worshipping me.

- When Ayasa is Samana, effort is same, if only you had put same effort in this direction, you would have reached me.

**Example :**

- Walk north side same distance, you reach correct destination.
- Energy perfect, walk right direction.
- **Worshipping Lord is absolutely easy.**
- Deva, Pitru, Yaksha, Raksha, is tough, have own methods, various requirements, Shastras mention.
- Worshipping me, easiest. Most well known verses of Gita.

## Verse 26 :

पत्रं पुष्पं फलं तोयं  
यो मे भक्त्या प्रयच्छति ।  
तदहं भक्त्युपहृतम्  
अश्रामि प्रयतात्मनः ॥ ९-२६ ॥

patraṃ puṣpaṃ phalaṃ tōyaṃ  
yō mē bhaktyā prayacchatī |  
tadahaṃ bhaktyupahṛtam  
aśnāmi prayatātmanaḥ || 9-26 ||

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]

- To worship me, nothing required.
- No red flower, no red cloth, no turmeric, no milk.
- Tell me something.
- What you have, you tell me.

### a) Patram :

- Any leaf – Tulasi.

### b) Pushpam :

- Any flower – Rose.

### c) Phalam :

- Any fruit – Mango.

**d) Toyam :**

- Any water – boiled, cooled, Ganga Jel.
- What you have, you give, don't go searching.
- No effort required to get anything for me.
- Actually, I want nothing.
- What our heart feels...

**e) Yo me Bhaktya – Prayachhati :**

- This is what you want, when you have devotion, Bhagavan can work wonders.
- Wants good for you.
- He wants love for you.

**f) Tad – Aham Bhakti Upahartam :**

- Importance of devotion.
- Does not look, who you are.
- Russian, man, women, looking at love.
- Love binds me to you.

**g) Asnami Prayatatmanah :**

- What you have brought with great effort.
- Flower, fruit, water, leaf, rice, sugar, honey, no effort involved.
- Thera Thuj Ko Arpan.

- It is all his.
  - Effort is love in your heart.
  - You come with effort, seeing love in your heart.
  - Ashnan – I eat, your Neivedyam – I give it back to you.
  - You give with love, when he eats, he becomes contented, fulfilled with love.
  - Want your love, your heart.
  - When you give love to Bhagavan, Bhagavan works magic on you.
  - Bhagavan has chance to work on you.
  - If you close your heart, how can he help you?
  - Open, crack enough for sunlight to enter, when Rama is there, there will be no Kama.
  - He will make your heart beautiful, so loving, so compassionate, so kind, so pure, no anger, no jealousy, no desire, peaceful, Sattvic, cleans it, inside, outside, and makes it best possible heart and that he gives you.
  - You give nothing ultimately.
- **My love is not what you give, my love is for you.**
- I understand effort, Prayatmana, I take care.
  - Some times Lord forced to eat what you give.

## Story :

### Vidhura – Sri Krishna :

- Gone for peace deal with Duryodhana on behalf of Yudhishtira, Pandavas.
- Duryodhana wanted to show Pomp and impress Krishna.
- Special palace built for Krishna.
- Vidhura, Poor, simple, Devoted, didn't invite Bhagavan.
- Wife not at home.
- Made Bhagavan sit on ground, started peeling Bananas, put peel into Bhagavans mouth, Bhagavan enjoying.
- Wife Ran home.
- Vidhura felt horrible.
- What can you give, what you have to give?
- Better don't have devotion to God, will give more work to him.
- Good Devotee will not add one more work for Bhagavan.
- Devotion beyond logic, knowledge can explain logically.
- When you give your love, I get opportunity to change you.
- Swamiji's cries in this verse explaining Patram, Pushpam, Phalam, Toyam...
- I value the effort you take.
- **Don't do anything special to love me, just be as you are.**

## Verse 27 :

यत्करोषि यदश्नासि  
यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय  
तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

yat karōṣi yadaśnāsi  
yajjuhōṣi dadāsi yat |  
yat tapasyasi kauntēya  
tat kuruṣva madarpaṇam || 9-27 ||

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me [Chapter 9 – Verse 27]

### a) Yat Karoshi, Yad Ashnasi, Yad Juhosi Dadasi Yat :

- **Do only one thing, connect with me and do it.**
- I don't require anything, lead your usual life.
- Just make one change in life.
- Yat = Whatever.
- Finally – Tat.

### b) Yad Karoshi :

- whatever you do, sitting, walking, talking, going to office, cooking, do duties.

### c) Yad Ashnasi :

- What you are eating, Fill engine every 4 hours, like, don't like.



**d) Yad Juhosi :**

- Stands for Nitya Karma Agnihotra.
- Sandhya Vandhanam
- Samskaras, Puja.
- Agni Hotram

**e) Yat Tapasyasi :**

- Spiritual discipline, Vrata, Homa, it doesn't matter.

**f) Kunteya :**

- Arjuna, Kunti Putra.
- Kunti very dear to Bhagawan.
- Don't change any daily itenery, no extra time required for the Lord, busy full day, but with slight change.

**g) Mad Arpanam :**

- Offer it unto me.
- **I am doing all this work for you, oh Lord.**
- **Change focus.**
- **We do all this for our happiness.**
- I am eating, Bathing, dressing, cooking, how for you?
- Telling, this is for your happiness.

- **In your heart is Antaratma, who is experiencing all these things.**
- **That Antaratma is Bhagawan.**

- Watch tv serial... tired...

- **Bhagavan, this body is yours. I am taking bath for you... because this body is yours.**

- Ahamkara – Sakshi dialogue to make Ahamkara diluted.
- Don't take body as you.

- **Tat Kurushva, Madh Arpanam.**

- This months Sadhana.
- Focus is changed.
- Truth : Everything is Bhagawan only.

- **You is a imagination, there is nothing, only God is there.**
- **There is no I, there is only God.**

- Therefore, everything is for God.
- So beautiful, he is not asking one minute of your time.
- Super Lord.
- See the beauty of the Lord.
- No change he wants in you.
- Non-interfering, does not want to occupy any space in your life.

- **Only he says, do it for me, rest, I will take care.**
- Once you allow Lord space to enter our heart, then he does everything.
- Viveka, Vairagya, Sadhana Chatustaya Sampatti, Mumukshutva, Yama, Niyama, values, Abayam, Meitraha, all he fills it, you keep doing everything, offer everything to God and he does everything for you.
- Relax.. He does.
- Change orientation of your life nothing changes, you are only changing the orientation.



- I will do for you everything.

## Verse 28 :

शुभाशुभफलैरेवं  
मोक्ष्यसे कर्मबन्धनैः ।  
संन्यासयोगयुक्तात्मा  
विमुक्तो मामुपैष्यसि ॥ ९-२८ ॥

śubhāśubhaphalairēvaṃ  
mōkṣyasē karmabandhanaiḥ ।  
sannyāsayōgayuktātmā  
vimuktō māmupaiṣyasi || 9-28 ||

Thus, shall you be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the yoga of renunciation and liberated, you shall come unto Me.  
[Chapter 9 – Verse 28]

### a) Karma Bandhanaihi Shubha Ashubha Phalair Hi :

- Shubha – auspicious – Punya.
- Ashubha – in Auspicious – Papam (Not planned out).
- In all actions...Ants killed, Ashubha, not deliberate.
- Clap Hands, micro organisms killed, eat food, Ashubha.
- It happens throughout the day.

### b) Punya – Papa – Karma Bandhana :

- They take you through cycle of birth and death, can't help it.

### c) Mokshyase :

- I shall liberate you – why?

- You have offered to me, Madh Arpanam, Yat Karoshi, Yad Ashnasi, Yat Juhosi, Yat Tapasyasi... Tat Kurushva Mad Arpanam.
  - You offer to me, I take away your Punya and Papam.
  - Once offered, gifted to me, its mine.
  - If I give Kurchief to you, what I do with it, you can't ask.
  - I am the Bokta, Prabhu
  - You have connected whole life into Yagya.
  - You have offered your life to me, I take care of you.
  - I will ensure that your Punya and Papa do not bind you.
  - I will ensure your mind becomes purified, will ensure you get the right spiritual direction, I shall ensure you progress correctly, get knowledge, get liberated, Mokshyasi.
- **When you offer yourself to me, take it as a promise, I shall take care of you.**
- As long as you keep yourself to yourself, I can't help you.

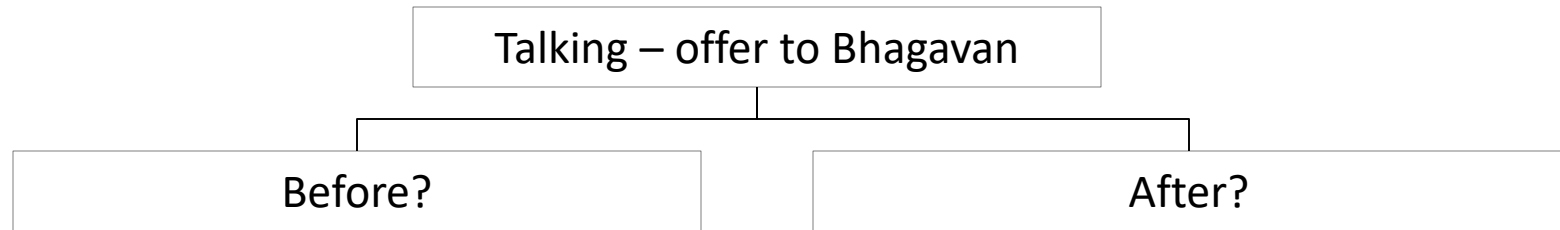
### c) Sanyasa Yoga Yukatma :

- In this way, united with spiritual practice, Yoga, Sannyasa, Renunciation, when you offer all your actions, all that you eat, tapas you do.
- When you offer your life to Lord, it is renunciation.
- You are practicing Sanyasa.
- Yoga, your spiritual path.

- Yukta, don't forget it.

**Question :**

**I)**



**II)** I will also forget, how to offer in so many actions.

- Offer your self to God, thereby offer all actions to Lord.

**Tell Bhagawan :**

- **I am yours.**
- **When you are “Gods”, whatever you do is also Gods, for God.**

**Example :**

- You work in a company.
- You belong to organization.
- Whatever you do is for the organization because you are that only.
- Whatever prime minister does, its for the nation.

**Mother has offered herself to the child, everything she does is for the child.**

- Need not offer one action, when you offer yourself, everything is offered.

- Every thought, every minute is centred around the child.
- **Offering oneself to the Lord is the method to offer all actions to the Lord, there is no other way.**
- Don't offer one by one...
- **Offer yourself to Lord, tell Lord, I am yours.**
- You are the Lords, even if you forget ok.
- In this way, Sanyasa Yoga Yukatma, united with the discipline of offering, renunciation, Vimuktaha, liberated from Papam and Punyam.

**d) Mam Upaishisi :**

- You will certainly attain me here and now, oh Arjuna, not later on in some Loka, that's my promise.
- You will become a Jeevan Mukta for sure.

### Sadhana for October :

- Tad Kurushva Mad Arpanam.
- Study, reflect.
- Questionnaire integrated with course.
- Ideal course for age 35 – 45 years.

### Revision : Verse 26 :

पत्रं पुष्पं फलं तोयं  
यो मे भक्त्या प्रयच्छति ।  
तदहं भक्त्युपहृतम्  
अश्रामि प्रयतात्मनः ॥ ९-२६ ॥

patraṃ puṣpaṃ phalaṃ tōyaṃ  
yō mē bhaktyā prayacchati |  
tadahaṃ bhaktyupahr̥tam  
aśnāmi prayatātmanaḥ || 9-26 ||

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]

- What has offered with Devotion, I accept and I am delighted by it.

### Verse 27 :

यत्करोषि यदश्नासि  
यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय  
तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

yat karōṣi yadaśnāsi  
yajjuhōṣi dadāsi yat |  
yat tapasyasi kauntēya  
tat kuruṣva madarpaṇam || 9-27 ||



Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me  
[Chapter 9 – Verse 27]

- Whatever you worship you do, whatever you give as charity, Austerities you take, make it as offering to me.

**Verse 28 :**

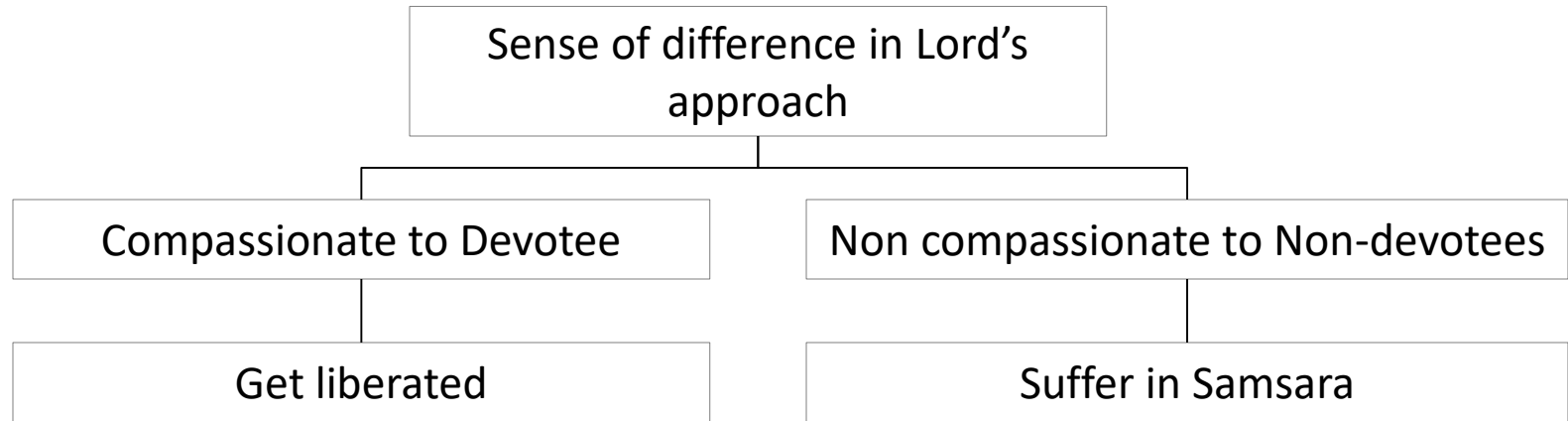
शुभाशुभफलैरेवं  
मोक्ष्यसे कर्मबन्धनैः ।  
संन्यासयोगयुक्तात्मा  
विमुक्तो मामुपैष्यसि ॥ ९-२८ ॥

śubhāśubhaphalairēvaṃ  
mōkṣyasē karmabandhanaiḥ ।  
sannyāsayōgayuktātmā  
vimuktō māmupaiṣyasi || 9-28 ||

Thus, shall you be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the yoga of renunciation and liberated, you shall come unto Me.  
[Chapter 9 – Verse 28]

- They will be liberated from Bondages of Shubha and Ashubha karma.
- In this way, by offering everything to Lord, achieving Sanyasa, will be Jeevan Mukta, will certainly reach me.
- How Bhakti, Devotion to Bhagavan can bring liberation to devotee.
- If Devotees are liberated then it means you are partial to them.

- Those who are not devotees are in bondage.
- Bhagavan is for the whole world.
- Bakta and Abakta both are under purview of Lord.



- Where is your equality, Samata?

## Verse 29 :

समोऽहं सर्वभूतेषु  
न मे द्वेष्योऽस्ति न प्रियः ।  
ये भजन्ति तु मां भक्त्या  
मयि ते तेषु चाप्यहम् ॥ ९-२९ ॥

samō'haṃ sarvabhūtēṣu  
na mē dvēṣyō'sti na priyaḥ ।  
yē bhajanti tu māṃ bhaktyā  
mayi tē tēṣu cāpyaham || 9-29 ||

The same am I to all beings, to Me there is none hateful nor dear; but those who worship Me with devotion, are in Me and I am also in them. [Chapter 9 – Verse 29]

### a) Sarva Buteshu Samaha Aham :

- All beings, Bakta, Non Bakta, I am equal to all.
- I don't do anything for Bhakta or non-Bhakta.
- **I shower my grace equally on Bhakta and Abhakta.**
- I am the Lord, Satchit Ananda, equally in all beings, not more or less, in my true nature.
- Sammoham Sarva Buteshu.

### b) Na Me Dveshyaha Asti, Na Priyaha Asti :

- Therefore, nobody whom I hate.

Rakshas, Asuras	Deivis Bhaktas, Mahatmas
<ul style="list-style-type: none"> <li>- No hatred</li> <li>- Rajasic Prakrti</li> </ul>	<ul style="list-style-type: none"> <li>- Not love</li> <li>- Sattvic Prakrti</li> </ul>

- I am equal to all.

### c) Bhaktas :

- Liberated, Abhaktas in Samsara lost, and still how I am equal to all?

### Chapter 9 :

त्रैविद्या मां सोमपाः पूतपापाः  
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोकम्  
अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९-२० ॥

traividyaṁ mām sōmapāḥ pūtapāpāḥ  
yajñairiṣṭvā svargatiṁ prārthayantē |  
tē puṇyamāsādyā surēndralōkam  
aśnanti divyān divi dēvabhōgān || 9-20 ||

The knowers of the three Vedas, the drinkers of soma, purified from sin, worshipping Me by sacrifices, pray for the way to heaven; they reach the holy world of the lord of the gods and enjoy in heaven the divine pleasures of the gods. [Chapter 9 – Verse 20]

ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्नाः  
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam  
kṣīṇē puṇyē martyalōkaṁ viśanti |  
ēvaṁ trayīdharmamanuprapannā  
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- They get transient, Bhaktas get permanent, liberated, highest, fulfilled.
- How equal to all?
- Not reasonable.

**c) Eh Tu Bajanti Mam Baktya :**

- Those who worship me, Yat Karoshi, Yad Ashnasi,... those offered actions to me and connected with me.

**d) Mayi Te :**

- Those who are in me, those whose thoughts, love is in me, even though they are doing everything in the world, duties performed but their mind is in me.
- What happens?

**e) Te Pisa Chapy Aham :**

- They get captured in me.
- When we connect with God, the presence of God we are able to invoke, mind becomes purified, Sattvic, Bhagavan appears in that mind.
- If Somebody's thoughts are in me, then the fact they have invoked me, taken my name.

- By Satatam Keerta Yantaha, Yantashcha Dridha Vrtaha, Namasyanthya Mam Bhaktya...
- When they do all this, their minds become so crystal clear, pure, ennobled.
- As Satchitchidananda, I am everywhere, because their mind is clear, pure by devotion, then Teshu Cha Aham, then I become available in them.

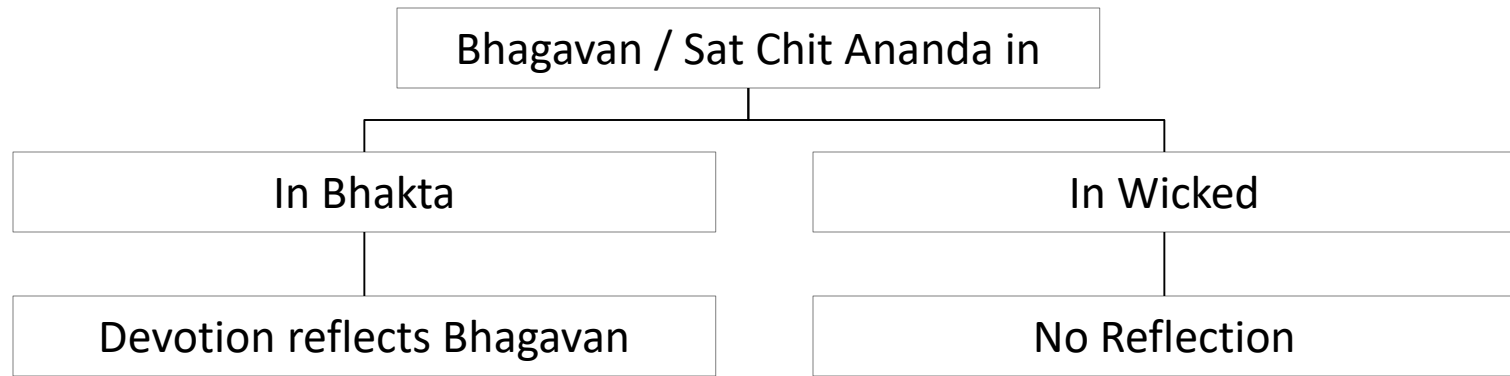
### Example :

Sunlight	Mirror
<ul style="list-style-type: none"> <li>- Everywhere</li> <li>- Equally on pot, rock, mirror, and in all objects.</li> <li>- Sun has no fault, not partial to mirror.</li> <li>- <b>Does not say :</b> I love you mirror I hate you rock.</li> <li>- Falls equally in all objects.</li> <li>- Rock does not have capacity to reflect that light of sun as well as, as beautifully, as fully as mirror.</li> <li>- Problem not with sun.</li> </ul>	<ul style="list-style-type: none"> <li>- Sun reflected beautifully in mirror.</li> <li>- Quality of mirror is such that sun is captured in the mirror.</li> <li>- Mirror is able to accept the sun.</li> <li>- <b>Mirror is able to show the presence of Sun.</b></li> <li>- Mirror is transparent.</li> </ul>

Lord	Some Bhaktas like Mirror
<ul style="list-style-type: none"> <li>- I am equal to all, wicked, desire Ridden person.</li> <li>- My devotion does the magic.</li> <li>- I don't do anything.</li> <li>- I don't do magic.</li> <li>- I am available equally in all, I am Satchit Ananda, Samah to everybody.</li> </ul>	<ul style="list-style-type: none"> <li>- Those whose hearts are in me, Tey Mayi, Minds in me, thoughts in me, devoted to me, devotion does magic.</li> <li>- Devotion does everything.</li> <li>- <b>It is power of devotion which does the magic.</b></li> <li>- Devotion transforms the mind.</li> <li>- <b>Brahman gets reflected in the Vritti, it is called Brahmakara Vritti.</b></li> <li>- Brahmakara Vritti puts an end to ignorance.</li> </ul>

- Once ignorance ends, person gets liberated.
- Devoted mind like a Mirror, pure, soft, clean, transparent, that takes in reflection of the Lord.
- Satchit Ananda gets blended in Bhaktas heart.
- **Teshu Bakteshu, Hrideshu Aham :**
  - To that Bhakta I become reflected.
  - Brahmakara Vriti comes.

- I did not want to come.
- Bhaktas heart held me in embrace and when Lord is there, where is ignorance.
- Bhagavan can't remove ignorance.
- Bhakti can remove ignorance.



- There Sammoham.
- **Bhakti is capacity which brings Bhagawan in.**
- Bhagawan everywhere, but he has to come to your heart to remove ignorance.
- **Bhagawan can come to your heart, if Bakti is there.**
- Door should be open for the light to come in.
- Sunlight everywhere but all windows closed.
- What can sunlight do?
- Open window, sunlight enters.
- **Bhakti opens heart for Lord to enter.**



- Lord even in Abhakta, but no Bhakti.
  - Bhakti makes heart pure.
  - In pure heart, pure consciousness gets reflected.
- **In that thought, what is able to hold the pure consciousness?**
  - **Brahmakara Vritti.**
  - **This Vritti puts an end to ignorance.**
- When ignorance gone, Aham Brahma Asmi Jnanam dawns, liberation is there, no Samsara.
  - Bhakti did the magic.
  - I am equal to all.
  - When Bhakti comes, heart changes.
  - I helplessly get into him.
  - Teshu Aham.
  - When I come in, ignorance can't remain, liberation comes, Bhakta does this, Abhakta doesn't do this.
  - Glory of my devotion.

### **Example :**

- Fire – very hot.
- Those come near, get its warmth.

- Those who stay away, suffer.
- Don't blame fire.

**Example :**

- Kalpataru Vriksha.
- Ask anything under its shade, it will give you.
- If you don't come to the shade of Kalpatru Vriksha, all wish fulfilling tree of heavens, then no benefit.

**Example :**

- Mirror just accepts it.
- Bhakti makes heart receive Lord.
- Makes Lord come into the heart.
- Mere Lord can't do anything.
- Lord has to come to heart, then magic happens.
- Heart has problem of ignorance.
- Hridaya Granthi, Bhagawan breaks.
- I am Ahamkara – Body / Mind / Intellect = Knot of intellect ties Atman with Anatma.
- It is cut asunder by Vritti of who I am.
- When Aham Brahma Asmi happens, heart is fine, heart made fine by Bhakti.
- Bhakti is magic.
- What is glory of Bhakti? Verse 30 + 31.

### Verse 30 :

अपि चेत्सुदुराचारः  
भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः  
सम्यग्व्यवसितो हि सः ॥ ९-३० ॥

api cēt sudurācāraḥ  
bhajatē mām ananyabhāk |  
sādhurēva sa mantavyaḥ  
samyag vyavasitō hi saḥ || 9-30 ||

Even if the most sinful worships Me, with devotion to none else, (or with single pointedness), he too, should indeed, be regarded as righteous, for, he has rightly resolved.  
[Chapter 9 – Verse 30]

#### a) Suduracharaha Api Chet :

Dura	Achara
Evil	Conduct

- Su Dura Achara = Best Among those who have evil conduct.
- Rakshashi, Asurim – best, worst, most destructive mentality.

#### b) Ananya Bak Mam Bhajate :

- Something happens, person becomes devoted to me.
- Single pointed, without disturbance, devotes oneself to me.
- By unexpected shower of some grace, it happens.

- Blessing of saint.
- Ratnakara to Valmiki transformation.
- Killing, plundering, highway robber.
- **Naradji :**
  - I am not afraid of dying.
- I am not the body, body only dies.
- Naradji gives wisdom.
- Ratnakar doing everything for family's happiness.
- Will they share your sin?
- Wife, father, all give up.
- I am alone... give me more of that knowledge.
- Asks him to chant Rama – Rama... Mara.. Mara... Asamskruta culture dull, shower of grace.
- **Chants Ramas name, becomes Adikavi, becomes Valmiki.**
- Becomes Ananyaha, blessings comes.
- Some Good incident changes person.
- Mahatma lights flame of knowledge, person becomes different.

### c) Sadhu Reva Sa Mantavyaha :

- What is despicable, in that person is written off.

- Whatever be the past, now he is Sadhu, embodiment of goodness.
- Bakhti does this, wipes out Sanchita Sins, cleans it off in one go, power of Lords devotion.
- Why?

**d) Samyak Vyavasito Hi Saha :**

- Because he has changed for good.

**Samyak Vyavasitaha :**

- **Determined, I am not going to be what I was before.**
  - **Want only God in my life, hence forth.**
- How is it possible?
  - How suddenly to consider him noble, Virtuous?

## Verse 31 :

क्षिप्रं भवति धर्मात्मा  
शश्वच्छान्तिं निगच्छति ।  
कौन्तेय प्रतिजानीहि  
न मे भक्तः प्रणश्यति ॥ ९-३१ ॥

kṣipraṃ bhavati dharmātmā  
śaśvacchāntiṃ nigacchati |  
kauntēya pratijānīhi  
na mē bhaktaḥ praṇaśyati || 9-31 ||

Soon, he becomes righteous and attains eternal peace, O Kaunteya, know for certain that My devotee is never destroyed. [Chapter 9 – Verse 31]

### a) Kshipram Bhavati Dharma Atma :

- Note, Bhakti is so powerful
- Will become Dharmatma very soon, not take time for transformation to happen.
- Why?
- Bhakti has come.
- Sun of Bhakti rises, lotus of heart blooms.
- Virtues of bees naturally come uninvited, love for God is there, naturally comes.
- Kshipram, comes very fast.
- All negativities, Asuri, Rakshishi Pravirthi destroyed in one go.
- This is transformative power of devotion.

## b) Shashwa Chanttim Ni Gacchati :

- Shanti = Peace.
- Shashwat Shanti – eternal peace.
- Peace beyond mind and intellect.

## Bible :

- Peace that passeth all understanding.
- Be attitude, he gets this.

Anitya Shanti	Nitya Shanti
<ul style="list-style-type: none"><li>- Comes from world of objects.</li><li>- Sattva comes, there is peace, Joy, happiness.</li></ul>	<ul style="list-style-type: none"><li>- Comes when peace is in heart.</li><li>- Pure bliss.</li></ul>

## Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।  
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।  
आनन्देन जातानि जीवन्ति ।  
आनन्दं प्रयन्त्यभिसंविशन्तीति ।  
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।  
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।  
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I  
anandaddhyeva khalvimani bhutani jayante I  
anandena jatani jivanti I  
anandam prayantyaabhisamvisantiti I  
saisa bhargavi varuni vidya parame vyoman pratisthita I  
sa ya evam veda pratitisthati, annavannado bhavati I  
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Nigachhati, Nishchayena Gachhati Nitam Gachhati – Definitely he gets in this life, absolute peace.
- No blessing to an individual than devotion to Lord.
- Who is witness for all this?
- How by devotion, spiritual peace, wisdom?
- Bhagawan shows anger.

**c) Kaunteya Pratijaniyi :**

- Roar, oh Arjuna... declare on my behalf.

**d) Na Me Bhakta Pranashyati :**

- My devotee shall never perish, never suffer.
- Tell from roof tops, loudly declare, with no hesitation.
- Certain things only Bhakta should declare.
- Shishya should tell glory about the Guru.
- You are seeing, how much I love, how much I take care.



- In midst of battle, you had difficult, you could have broken, and for life be Ashamed.
- Did I not stand by you at that time when everybody deserted you.
- I became your charioteer, taking care of your horses.
- No arrow comes to you without me seeing that.
- Arjuna became Bhagavans Ambassador.
- Bhagavan became Pandavas Ambassador.
- I never allowed you to perish.
- Bhagawan says with Garvam, like mother and father feel about their children.

• **Beautiful line – Na Me Bhakta Pranashyati.**

- Each one of us is Kaunteya.
- Standing proof, devotee will not perish.
- We could have destroyed our lives, Bhagavan protected.
- Little devotion we had, he pulled us.
- Now he makes devotion stronger and stronger.

• **God will not leave us, till we get liberation.**

- Sashwat Shantim Nigachhati.
- Even if we leave God, he wont leave us.

• **Once we say – “We are his”, then it is his problem.**

- I am not Dharmatma – will I get liberated, don't worry...
- Most horrible person, Bhagawan transforms, we are not so bad...
- Glory of devotion, which is transformative and liberating.
- What is power of devotion in transforming human souls?

<b>Adharmatma</b>	<b>Adharma Vrittis in our heart</b>
<ul style="list-style-type: none"> <li>- Becomes Dharmatma</li> <li>- Liberated</li> </ul>	<ul style="list-style-type: none"> <li>- Bhagawan can clear</li> </ul>

## Verse 32 :

मां हि पार्थ व्यपाश्रित्य  
येऽपि स्युः पापयोनयः ।  
स्त्रियो वैश्यास्तथा शूद्रः  
तेऽपि यान्ति परां गतिम् ॥ ९-३२ ॥

mām hi pārtha vyapāśritya  
yē'pi syuḥ pāpayōnayaḥ |  
striyō vaiśyāstathā śūdrāḥ  
tē'pi yānti parāṃ gatim || 9-32 ||

For, taking refuge in Me, O Partha, they also – may be of a sinful birth, women, vaisyas as well as sudras – attain the supreme Goal. [Chapter 9 – Verse 32]

### a) Hi :

- Nishchittam, certainly.

### b) Eh Partha :

- Oh Arjuna.

### c) Mam Vyapasritya Ye Pi Syuh Papa Yonayah :

- Taking recourse, Vyapasrithya, to me.
- Papa Yonayaha = Those who are born from sins.
- If Punya Papa is equal, one gets human birth.
- If Punya higher, Uttama Lokas, Devas.
- If Papam is more, one gets animal, birth, free, plant.

- “Papa Yoni” – Sin more, suffer more, heavy rain, we are inside.
- Animal, birds suffer, Papam more.
- When suffering too much, all time goes to protect oneself.
- Food, shelter, clothing, then mind can’t go to God.
- Mental peace required to go into spiritual life.
- Human birth ideal.
- There is enough sorrow to give us Vairagya.
- Birds happy flying in sky, always afraid.

#### **Bhagawatam :**

- Gajendra elephant, Vulture Jatayu, Crocodile.
- Mind they have not a crocodile, Vulture, not plant, .. Mind flows, body changes...
- If those creatures, get devotion.
- Jada Bharatha Saint, born as deer.

#### **d) Sthriyaha – Women.**

- Vaishya – Businessman
- Shudra – Low caste.

चातुर्वर्ण्यं मया सृष्टं  
गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां  
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ  
guṇakarmavibhāgaśaḥ |  
tasya kartāramapi māṃ  
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.

[Chapter 4 – Verse 13]

- Guna Karma Vibhaga Saha.
- Who is Brahmana, Kshatriya, Vaishya, Shudra?
- Not by birth.
- Only by quality of Antahkarana, mind.

	<u>More</u>		<u>Least</u>
Brahmana	Sattwa	Rajasa	Tamasa
Kshetriya	Rajas	Tamas	Sattwa
Vaishya	Rajas	Sattwa	Tamas
Shudra	Tamas	Rajas	Sattwa

- Qualities manifest because of Sattva / Rajas / Tamas – combination.
- What is there in for me?
- Business mind, what can I get, always profit motive.
- When Tamas predominates – you tell me, I will do.
- Darkness, ignorance, laziness, slothfulness, indolence predominate.
- Not birth, mind.
- Stree = Emotions clouding person, not allowing person to think objectively.
- Talking of minds here, not body.
- Because of clouding of mind, person loses objectivity, called Stree.
- Unconditional love mother gives, ignores faults of the child, god in her, worship mother for this.

### Example :

- Majya more, main nahin Makhan Khayo...
- I didn't take butter.. Yes you didn't, hugs him, because of love.
- **Not seeing truth as it is = Sthree.**
- Whenever our mind is concealing truth, has business motive, mind is dull, all in us.
- These qualities do not help us in spiritual pursuit.

- **Emotion should be kept in Abeyance and truth seen as truth.**

- Business mentality, slothfulness, indolence ignorance, laziness, taken care of by Bhakti.

- When emotional upheavals are there and one can't control... that taken care by Bhakti.
- Most of us Shudras, Vaishyas, stree.

### Gurudev :

- In entire cabinet, only one Man, Indira Gandhi.
- Bhakti works at change of temperaments.
- Refers to temperament, not person.
- Gopis, Kunti, greatest Devotees.
- Bhagawan staying with Gokulas, Vaishyas.
- Attitude stops one, blinds one, prevents one from going into spiritual path.
- Bhakti purifies that.... Glory of bhakti.

### e) Te Api Yanti Param Gathim :

- Even these people, who have blockages will be removed, if emotions block you, if you ask what I can get from that, Bhakti clears it... direct all emotions to Bhagawan, he purifies, what can I get?
  - Bhakti – feels everything, Jealousy, anger, greed – offer to god.
- |   |
|---|
| <ul style="list-style-type: none"> <li>• <b>Lord, I am greedy for you, I want so much love as Radha had for you.</b></li> <li>• <b>Offer to God, Bhakti purifies all emotions.</b></li> <li>• <b>Laziness, see beauty of Lord, revel in it, bhakti purifies all negative tendencies.</b></li> </ul> |
|---|
- They also attain highest good.
  - Those who have gifted mind of Brahmana?

### Verse 33 :

किं पुनर्ब्राह्मणाः पुण्याः  
भक्ता राजर्षयस्तथा ।  
अनित्यमसुखं लोकम्  
इमं प्राप्य भजस्व माम् ॥ ९-३३ ॥

kiṃ punarbrāhmaṇāḥ puṇyāḥ  
bhaktā rājarṣayastathā |  
anityamasukhaṃ lōkam  
imaṃ prāpya bhajasva mām || 9-33 ||

How much more (easily) then the holy Brahmanas and devoted royal saints (attain the goal)!  
Having reached (obtained) the impermanent and joyless world, do worship Me (devoutly).  
[Chapter 9 – Verse 33]

### Khai Mudika Nyaya...

- If Bhakti can purify deluded, horrible, birds, animals, plants, by power of Lord...
- Sri Krishna plays flute, all cows look at him.
- Wicked naturally Papis, birds, animals those with detrimental tendencies, Bhakti transofrms.
- For endowed.

### a) Kim Punaha Bhaktaha :

- For others Bhakti has so much influence, what about Brahmana, Sattvic temperament, naturally loving God, naturally mind going to higher without effort.

### b) Raja Rishayaha :

- Doing 100's of things, still mind only on God, Arjuna in this category.



### c) Anitya Sukham Imam Prapyam Bhajaswa Mam :

- Let me say only one thing.
- **This loka, you have obtained as human being is Anitya, Asukham, (Naturally) don't go for any Anitya Sukham.**
- Body and tenure Anitya, don't waste time.
- Earliest opportunity, turn to spiritual pursuit, Bajaswa Mam.
- Asukham Loka, don't try to find Joy, its not worth it, you wont get it.
- It is Anityam, whatever you want to do, don't delay, do fast.
- Greatest confusions, when to start spiritual life.
- Change your work to spiritual work.
- Anytime, your body will drop, anytime you will leave this world.
- This is the most important thing.
- Unimportant, can postpone.
- 1<sup>st</sup> thing first, be in touch with the boss.
- 2 important principles.
- Bajaswa Mam... Anityam, Asukham, hasten, don't waste your time.

## Verse 34 :

मन्मना भव मद्भक्तः  
मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि युक्तवैवम्  
आत्मानं मत्परायणः ॥ ९-३४ ॥

manmanā bhava madbhaktaḥ  
madyājī māṃ namaskuru |  
māmēvaiṣyasi yuktvaivam  
ātmānaṃ matparāyaṇaḥ || 9-34 ||

Fix your mind on Me; be devoted to Me, sacrifice to Me, bow down to Me; having thus united your (whole) Self with Me, taking Me as the supreme goal, you shall come to Me.  
[Chapter 9 – Verse 34]

### Manmana Bava, Madbhakto Bava :

- One may have reverence for something, have sense of importance for something, but ones mind may be in something else.

### Example :

- Raja Bhakta.
- One devoted to king, mind devoted to something else.
- Mind, speech body – must be together.
- Bring mind and devotion on to Lord.
- Devotion is sense of value, sense of love – mind.
- Manmana Bhava – mind.
- Madbhakto Bhava – Value.

- Matchittaha, Matparaha...

मच्चित्ता मदगतप्राणाः  
बोधयन्तः परस्परम् ।  
कथयन्तश्च मां नित्यं  
तुष्यन्ति च रमन्ति च ॥ १०-९॥

maccittā madgataprāṇāḥ  
bōdhayantaḥ parasparam |  
kathayantaśca mām nityaṃ  
tuṣyanti ca ramanti ca || 10-9 ||

With their minds wholly resting in Me, with their sense absorbed In Me, enlightening one another and ever speaking of Me, they are satisfied and delighted. [Chapter 10 - Verse 9]

#### b) Madyaji Bava :

- Seek, worship (Yajanam).
- When Matchitta and Matparaha happens, Madyaji is automatic.
- Love and value come together, worship comes.

#### c) Mam Namaskuru :

- Identify yourself.
- Namastu Aikyam, Pravade.
- Namaha = Be ever dedicated to me.
- Dasa Bhava, make me your master.

**d) Mam eva Vaishyasi :**

- By various ways, become Mat Parayanaha, keeping Bhagawan as the highest Goal, keeping spirituality, as top priority.

**e) Mat Parayana :**

- Comes to me.

**f) Yuktva Evam Atmanam :**

- Uniting your mind, heart with me, in this way.
- Many other ways also... Satata Keerta Yanto Mam...

सततं कीर्तयन्तो मां  
यतन्तश्च दृढव्रताः ।  
नमस्यन्तश्च मां भक्त्या  
नित्ययुक्ता उपासते ॥ ९-१४ ॥

**satataṁ kīrtayantō mām  
yatantaśca dṛḍhavratāḥ |  
namasyantaśca mām bhaktyā  
nityayuktā upāsatē || 9-14 ||**

Always glorifying Me, striving, firm in vows, prostrating before Me, and always steadfast, they worship Me with devotion. [Chapter 9 – Verse 14]

- For certain you will reach me, Arjuna.
- Dedicate yourself to me, you will reach me or what you dedicate for, you will achieve that.
- Dedication, commitment is the key of life.
- Anything you do, do it full.

- Whatever you do, Yad Ashnosi, Yad Karoshi... [Chapter 9 – Verse 27] Keep goal as me, you will certainly reach me, don't have iota of doubt.

यत्करोषि यदश्नासि  
यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय  
तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

yat karōṣi yadaśnāsi  
yajjuhōṣi dadāsi yat |  
yat tapasyasi kauntēya  
tat kuruṣva madarpaṇam || 9-27 ||

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me [Chapter 9 – Verse 27]

- Do this way, be this way and see.
- Bhakti is powerful, it will change the scene.
- Nice verse.
- 9<sup>th</sup> chapter : Crest Jewel of Gita, in the centre, as a diamond, contains so many excellences, so many beautiful.
- Patram Pushpam.... Chapter 9 – Verse 26.

पत्रं पुष्पं फलं तोयं  
यो मे भक्त्या प्रयच्छति ।  
तदहं भक्त्युपहृतम्  
अश्नामि प्रयतात्मनः ॥ ९-२६ ॥

patraṃ puṣpaṃ phalaṃ tōyaṃ  
yō mē bhaktyā prayacchati |  
tadahaṃ bhaktyupahr̥tam  
aśnāmi prayatātmanaḥ || 9-26 ||

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]

अनन्याश्चिन्तयन्तो मां  
ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां  
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām  
yē janāḥ paryupāsātē |  
tēṣāṁ nityābhiyuktānām  
yōgakṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

अपि चेत्सुदुराचारः  
भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः  
सम्यग्व्यवसितो हि सः ॥ ९-३० ॥

api cēt sudurācāraḥ  
bhajatē mām ananyabhāk |  
sādhurēva sa mantavyaḥ  
samyag vyavasitō hi saḥ || 9-30 ||

Even if the most sinful worships Me, with devotion to none else, (or with single pointedness), he too, should indeed, be regarded as righteous, for, he has rightly resolved.[Chapter 9 – Verse 30]

क्षिप्रं भवति धर्मात्मा  
शश्वच्छान्तिं निगच्छति ।  
कौन्तेय प्रतिजानीहि  
न मे भक्तः प्रणश्यति ॥ ९-३१ ॥

kṣipraṁ bhavati dharmātmā  
śaśvacchāntiṁ nigacchati |  
kauntēya pratijānīhi  
na mē bhaktaḥ praṇaśyati || 9-31 ||

Soon, he becomes righteous and attains eternal peace, O Kaunteya, know for certain that My devotee is never destroyed.[Chapter 9 – Verse 31]

मन्मना भव मद्भक्तः  
मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि युक्तवैवम्  
आत्मानं मत्परायणः ॥ ९-३४ ॥

manmanā bhava madbhaktaḥ  
madyājī māṃ namaskuru |  
māmēvaiṣyasi yuktvaivam  
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[Chapter 9 – Verse 34]

### Assurance from Bhagavan :

- Any kind of negativity in your heart can be cured.
- Emotions blinding you, don't worry, selfishness, don't worry, Laziness, sloth, slumber.
- I am there, Bhakti is there.
- Bhakti, key which opens all doors, paint, which removes all dirt.
- One stroke of bhakti does everything.
- Raja Vidya, Raja Guhyam, given by Bhagavan in Chapter 9.
- Greatest of all knowledge, greatest of all secrets.
- Chant verse 1.

श्रीभगवानुवाच ।  
इदं तु ते गुह्यतमं  
प्रवक्ष्याम्यनसूयवे ।  
ज्ञानं विज्ञानसहितं  
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१ ॥

śrībhagavān uvāca  
idaṃ tu tē guhyatamaṃ  
pravakṣyāmyanasūyavē ।  
jñānaṃ vijñānasahitaṃ  
yajjñātvā mōkṣyasē'subhāt ॥ 9-1 ॥

The Blessed Lord said : To you who do not cavil, I shall now declare this, the greatest secret, the most profound knowledge combined with experience (or Realisation); which having known, you shall be free from the sorrows of life. [Chapter 9 – Verse 1]

**Yat Jnatva Mokshyase Shubhat :**

- Knowing this get rid of all in auspiciousness, knowing and practicing this.